

Christian Herald

80th
ANNIVERSARY

1878



CHRISTIAN HERALD
AND SIGNS OF OUR TIMES
Challenging Number, 1898

1898



March 1938
CHRISTIAN HERALD

1938



NOTICE TO READERS: This is the only issue of the Christian Herald that is published in the United States. It is the only issue that is published in the United States. It is the only issue that is published in the United States.

Christian Herald
NEW YORK, APRIL 24, 1918

1918



Christian Herald
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1958



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OCTOBER, 1958

Christian Herald

A FAMILY MAGAZINE, independent and interdenominational...dedicated to the promotion of evangelical Christianity, church unity, religious and racial understanding, world peace, the solving of the liquor problem, the service of the needy, co-operation with all who seek a more Christian world.

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next month

Will a Roman Catholic Be President? It's a question frankly troubling many Americans. Have they reason to be troubled? This calm, factual appraisal will help you to make up your own mind.

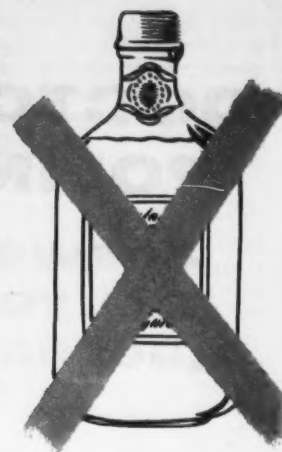
Cattle Lift to Katmandu tells the exciting story of America's humanitarian outreach through the skies to one of the most inaccessible spots on earth. It's the Heifer Project on wings, and you get the eye-witness story from start to finish.

The Sound of Gunfire ventilates the ire of television critic John Crosby who sees a new and subtle threat in TV's menu of murder.

The Christmas Book Section tells you what you want to know about the latest books for all ages, lets you look over the shoulders of folks who love books—folks like Catherine Marshall, Edmund Fuller, Edith Patterson Meyer, Archibald Rutledge and others.

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DOCTOR POLING

answers your questions

Dr. John E. Brown, Jr., president,
John Brown U., Siloam Springs, Ark.,
bestows LL. D. degree on Dr. Poling.
Roger F. Cox, registrar, assists.



No Checks Cashed

I have a clipping which states that in Pennsylvania, there is a law which makes illegal the cashing of a Government check in a bar or taproom. Is this not a good law? I am working for a similar law in Montana.

MONTANA

J.J.W.

A very good law, I think, and I hope that similar laws will be passed in every state.

Fight Communism with Love?

I don't see how I could be a Christian if I were to support your policy of non-recognition and non-negotiation with Russia. . . . One of the basic points in Christianity is to love, and the attempt to live a life of love in this world. . . . The way to fight Communism is not to make use of their weapons but to make use of Christ's teachings. What do you think of this?

NEW YORK

E.R.B.

Jesus commands us to love our enemies, but nowhere does He even suggest that we should love evil, brutality, falsehood—and atheism. Nor do I believe that Jesus would have us, even by indirection, condone or recognize the excesses of Communism, the utter disregard of every moral and spiritual value (as of the Christian ethic) that Communists teach and practice.

Ten Commandments for Children

Our church has a wonderful program for children. We do not teach the Ten Commandments as they are writ-

ten in the Bible, but we do teach the love of God and how we may approach Him at any time. To me, something seems lacking. Is it not good for children to learn the Commandments? As a teacher, I am greatly concerned.

OHIO

L.H.C.

The answer to this intelligent question is an unequivocal Yes. Of course, merely learning the Ten Commandments, though good, is not enough. In language adapted to the child mind, they should be helpfully explained. Just now a little book comes to my desk, *The Ten Commandments and Modern Man* by Canon Herklots of Dorchester, England. The book may be secured from Essential Books, Inc., 16-00 Pollitt Drive, Fair Haven, N. J. \$2.75.

Prayer for Healing

I have been and am a sufferer from arthritis. I have prayed earnestly for healing. Is it wrong for me to pray thus? May I hope for the answer to my prayer? Can you give me guidance?

ONTARIO

(Mrs.) J.M.P.

No, you are not mistaken in praying as you do pray, and the attitude that you have assumed in your prayer for relief from this tragic physical torture and handicap is, in my humble opinion, within the will of God and of the Great Physician Himself. You, of course, realize that physical healing is not always granted. For Paul continued to carry his "thorn in the flesh," whatever that may have been. But one thing we do know—"His grace is sufficient." He

does not leave us comfortless. Always He comes to us and to have Him with us is better than any exemption, any freedom from pain or sorrow.

Beyond all this, the present circumstance is not final. Our ultimate abiding place is not in time and space. We are sons and daughters of eternity. We do not know the particulars of that which is ahead of us, but we do know that we shall be "like Him when we see Him as He is."

Eternal Life

When did God promise eternal life?

COLORADO

G.T.S.

The fact and not the time is important. Jesus said, as recorded in John 11:26, "And whosoever liveth and believeth in Me shall never die," and in John 3:16, "For God so loved the world, that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life."

Bunyan Forgotten?

I think it is wonderful what the Christian Herald Family Bookshelf is accomplishing, but why do you not give some place and emphasis to "Pilgrim's Progress," by John Bunyan? As a former librarian, I collected different editions with the various departments of the library, but I do not now find it listed in church-equipment catalogs.

DELAWARE

S.A.

One of my most treasured volumes is a beautiful copy of *Pilgrim's Progress* and I do think that it should be in

every library and made available to every young person. I am passing this question and answer on to the Christian Herald Family Bookshelf.

Whose Prayer?

The church we attend feels that the Lord's Prayer should not be used in the service because it is suitable only for Christians and some of those present are not Christians. Is this a proper attitude?

MASSACHUSETTS Mrs. F.S.F.

As of my opinion and conviction, No! It is a matter for the individual as of his or her own conscience to decide and the prayer should be offered for all who would pray it.

R. C. Ads

Enclosed is a clipping from our newspaper. Are these facts true?

WASHINGTON P.M.

The clipping is an advertisement of the Roman Catholic Church presenting the claims of this church. These claims are, from the Protestant position, at variance with the facts. Protestants do not so believe; but of course, the Roman Catholic Church and any other church has the right in American freedom to "advertise"!

Toasting the Boss

In our plant we have a Christmas party. Most of the workers are French and they think nothing of drinking wine. There is a side table for those who desire to drink before supper. There is a toast proposed to the boss. I just stood and raised my glass and did not drink it, but I did feel rather uncomfortable. Was my action appropriate?

MAINE E.R.L.

Definitely, yes; not only appropriate but courteous and courageous.

Picture Jesus as Victor

Would it not be more appropriate to picture Jesus as the Prince of Peace, Wonderful . . . King of Kings, Lord of Lords rather than as a Babe in the manger, a Man of Sorrows wearing a crown of thorns or just coming out of the tomb? These latter presentations seem inadequate in the present troubled state of the world.

OHIO L.C.F.

He is all of these. No single picture would be satisfying—or complete. Religious art is and always has been comprehensive.

Criticism

I am a young wife and have a friend who has my problem. We are both happily married but without children. We work and, of course, have a life quite different from that of many other cou-

ples in our church, but we do try to be loyal and render service. We are severely criticized because we do not engage as actively and constantly in church work as others. It is quite an unhappy situation. We try to be Christian, but are we simply to ignore this or what?

DELAWARE K.S.

"Or what," perhaps. The important thing is to have an intimate and constant relationship with Jesus Christ, to be loyal as a member of the church to which you belong, and remember that Jesus Himself had more critics than friends.

Noah's Ark Again

Are you familiar with the story of the discovery of Noah's Ark on the top of a high mountain in Kurdistan? I have read that a high-flying Russian aviator saw a huge ship of ancient design far below him and that expeditions have been sent out to locate it. Is there any truth in this?

MICHIGAN Mrs. G.DEJ.

No truth. This story has been completely discredited. No trace of Noah's Ark has ever been found anywhere and of course so many centuries exposed it would have disintegrated and disappeared centuries ago.

Christian Symbols

I am disturbed because so many Protestant churches are beginning to use the cross, even the crucifix, figures of angels, etc. Such symbols and decorations seem to me very much out of place. Should they not be confined exclusively to Roman Catholic churches?

FLORIDA Mrs. C.P.T.

Within our Protestant heritage there is room for many differences of opinion and conviction. Not all Protestant churches have the same attitude toward symbols and decorations. Particularly, Episcopal and Lutheran churches use the cross and the crucifix and many other symbols that many Protestants associate only with the Roman Catholic faith. Also, more and more other Protestant denominations—Methodist, Presbyterian, and even certain Baptist churches—beautify and decorate their sanctuaries. Surely the cross belongs to all of us.

Jesus' Death

Does the Bible teach that Jesus was not killed but that He ended His life on the cross?

WASHINGTON L.L.

It does not.

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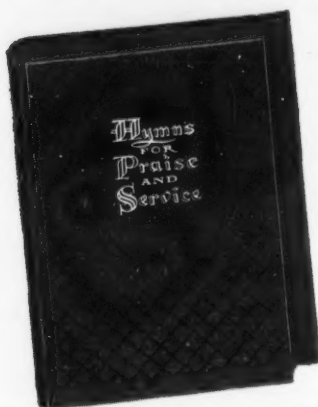
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LETTERS

Minnesota

Never having been to Minnesota, I was interested in Mr. Thorkelson's report on religion in this centennial state of "lakes and Lutherans." (Aug.)

Philadelphia, Pa. **GEORGE H. RILEY**

. . . I am very unhappy about your article on Minnesota by W. Thorkelson. He didn't mention the Moravian Church. There are nine Moravian churches in Minnesota. I hope we will be mentioned next time.

Ft. Atkinson, Wis. **NAOMI ATHAS**

Bryan Enthusiast

I liked the article "We Did It for the Town" (Aug.) about the old-time Chautauqua which I remember very well. On one point, however, I must differ with the author. I heard William Jennings Bryan speak perhaps 35 or 40 times and always remembered a great deal of what he said. I can still repeat paragraphs from "The Prince of Peace," "The Price of a Soul" and others. Also, Mr. Bryan suffered some political defeats—not "ignoble" by any means—but his clash with Darrow was not a defeat, "ignoble" or otherwise.

Chicago, Ill.

W. B. DALY

Situation Wanted

Can you help me? After nearly two score years of keeping my nose to the grindstone, I have figured out a way to become fabulously rich—and quickly. All I need to know is how to get the job. I want to sell molehills to church committees—for them to make mountains out of, of course.

There seems to be a tremendous market, but I think I can get enough conscientious and hard-working moles to keep me supplied with the hills. I will probably employ them on a regional basis because I know of no area in which the potential market is not stupendous.

How can a fellow get such a job?

New Castle, Pa. **W. LOWRIE KAY**

The Fifth Year

I read the article written by Jonathan Daniels (Aug.). He is appealing to the North to understand the race problem in the South. This is not going to do any good. The Yankees I know in the South are practical enough to adopt our customs where Negroes are concerned, but they are not honest enough to admit we are right. Yankees are not interested in their own welfare. One editor says, "We people of the South are going to have to save the North as well as ourselves, whether the North wants to be saved or not!"

The author says, "Such white Southern leaders speak in cold defiance of the law." What law? Is he calling the Supreme Court Decision the law? These are strange words from a man who knows why we have segregation in the South and who knows what the Constitution stands for.

Grand Bay, Ala.

MURRAY M. SHAFNER

. . . I am sorry my daughter renewed her subscription recently, for we believe in segregation.

Atlanta, Ga. **MRS. R. O. LIVINGSTON**

. . . Please do not send me another copy. I don't think we will ever have it (integration) in the South and I know we won't in Georgia.

Cuthbert, Ga. **MRS. R. L. GREENE**

. . . Please discontinue my subscription. If you have ever read your Bible, you know it's not God's will to mix the races. I don't want my children to see such a picture as this.

Headland, Ala. **ROY HENDERSON**

. . . You have rendered this country a great disservice by printing the picture. You need not send me any more copies of the Herald misnamed Christian. What a spiritual flop this view you hold is!

Jackson, Ga. **MARVIN O. McCORD**

. . . All the answers have not been found yet. Forced integration or forced segregation isn't the answer.

Blountsville, Ala.

MRS. LEROY BERRY

Bumper Crop

In the August issue there was an item (Dr. Poling Answers) telling about Orange City, Michigan, which has produced 50 people for the Christian service. It might interest your readers to know that Mountain Lake, Minnesota, a town of 1,745, from 1890 to 1957 has produced 328 preachers, missionaries and Christian workers. I have the list with the names and addresses of all the workers in my file. The churches are mostly Mennonite, one Christian and Missionary Alliance, one Lutheran.

Greensboro, N.C. **REV. A. J. SMITH**

"Desperate"

I have tried all the usual sources for a copy of the November 1939 CHRISTIAN HERALD. Now I am writing in desperation and the hope that some reader may be willing to sell me one.

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DOESN'T ANYBODY CARE?

Has mental illness ever touched your home? It is one of the saddest afflictions that can befall a family, and there are so few to whom we can turn for help or understanding at such times. It is so satisfying for Christians to help the poor, or to give for missionary work—but to give solely because the love of Christ and pity for the most wretched of men constrain us is after all the most unselfish form of giving.

Our Gospel worker in Greece, Brother Charles, writes as follows: "I went to the public Mental Hospital of Athens, where I handed out tracts and devotional booklets to the patients and staff. The sight was horrible. One can see there the tragic plight of man and the results of sin. Men and women, some dressed in rags and others almost naked, hungry and desolate, live just like animals. The State assistance is very small and individual relief almost non-existent. A doctor said to me, 'Where are the religious philanthropic organizations? Nobody comes here or has ever cared for these unfortunate creatures. If you represent any religious organization, please do make an appeal for clothing. You see their rags and nakedness. Even in winter they have only one blanket on their beds.'"

"Nobody cares." Is that true? Doesn't your heart ache at the miserable condition of these poor folk for whom Christ died? Christ cares, and we as Christians surely cannot do less. If you will help us to send food, clothing and blankets to these poor unfortunates, along with New Testaments and tracts, who knows but the very evidence of your caring may be the opening wedge to let the light of the Gospel shine into some darkened minds? You may help through the American Mission to Greeks, Inc., Rev. Spiros Zodhiates, General Secretary, Dept. H, P. O. Box 423, New York 36, N. Y. (In Canada: 90 Duplex Ave., Toronto 7, Ont.)

Advertisement

CHRISTIAN HERALD PULPIT

Power for Walking

By CHARLES M. CROWE

Text: "They that wait upon the Lord shall renew their strength; . . . they shall walk, and not faint."

—Isaiah 40:31

THE idea of interplanetary travel is not new. Mark Twain pictured its possibility on a grand scale many years ago. He wrote a piece one time offering rides on a comet. Comets had been discovered in 1858 and 1882. Also a meteor shower occurred in 1867 and a total eclipse of the sun in 1869. These heavenly phenomena intrigued the public. In view of this interest Mark Twain wrote to offer the public the first opportunity for space travel. He went into elaborate detail about his proposed excursion among the heavenly bodies on a comet. The tail of this comet was to be fitted out with one million staterooms. Each of them was to be handsomely furnished with all modern conveniences. It was to be a gay and exciting adventure. Here was something new and different to appeal to the most jaded creatures of the earth!

What was pure fantasy in the mind of Samuel Clemens seems to be approaching reality today. Mark Twain wrote with tongue in cheek. But modern scientists quite seriously predict the possibility of space travel. It all seems so fantastic as to be quite unreal. We hear of trips to the moon. We are confronted with and confounded by a whole new vocabulary: geomagnetism,

solar radiation, ionospheric physics, aerodynamics and meteorology. These things vaguely disturb us and add to our sense of personal insecurity in a world of tension and conflict.

The fact is, however, that whatever the future holds of wonders and surprise, we are still living very much in today. It is interesting to speculate about living on the moon, but we presently have our hands full living on the earth. Before we have to learn to live with the creatures on Mars we had better learn to live with ourselves and our neighbors. Isaiah has a good word for us here. It is figurative, of course, as far as physical travel goes. He declares that faith in God can give men power to fly and run and also to walk without weariness. All glory to those who fly and run. But by far the most of us have to walk. This is descriptive of the current human situation. Even in a day of exciting discoveries and breathtaking visions of interplanetary travel, we are still very much earthbound. The duties and cares of everyday still crowd upon us. Far more than a trip to outer space, we still need to discover the power to walk where we are without fainting.

Those who wait upon the Lord find the power to walk with facts rather than with fears. For the simple truth is that many of us become the victims of imagination, propaganda and fears that have no basis in reality. Everyone

(Continued on page 78)

DR. CHARLES M. CROWE has been pastor of Wilmette Parish Methodist Church on Chicago's north shore for the past 12 years. For seven of these he conducted a weekly radio broadcast over a Chicago station and during Lent each year he has a daily TV program. Next February his seventh book, *Getting Ready for Tomorrow*, will be published.

Dr. and Mrs. Crowe have a son and daughter. Charles Jr. has two children of his own; Avis Ann is a college senior.



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"I Remember"

Selected by RACHEL HARTMAN

If you are tempted to reveal
A tale to you someone has told
About another, make it pass
Before you speak, three gates of gold;
These narrow gates: First, "Is it true?"
Then "Is it needful?" In your mind
Give truthful answers. And the next
Is last and narrowest, "Is it kind?"
And if to reach your lips at last
It passes through these gateways three,
Then you may tell the tale, nor fear
What the result of speech may be.

—Beth Day

From Miriam Moore, Cuyahoga Falls, Ohio

If we could hear the wistful little prayers
In hearts about us, whispered every minute;
If we could know the faltering and fears
That many a daring enterprise has in it,
Maybe we'd give a lenient smile or two
When irritating tricks and traits confound us,
Because you'd see in me and I in you
The still-persistent child that's peering through
Chinks in the wall the years have built around us.

M. M. Parrish

From Grace Ballou, Panora, Iowa

'Tis the human touch in this world that counts,
The touch of your hand and mine,
Which means far more to the fainting heart
Than shelter and bread and wine;
For shelter is gone when the night is o'er,
And bread lasts only a day,
But the touch of the hand and the sound of the voice
Sing on in the soul alway.

—Spencer Michael Free

From Lila Gallup Kinney, Dover-Foxcroft, Maine

NEXT to knowing when to
seize an opportunity, the
most important thing in life
is to know when to forego an
advantage.—Disraeli

HE that hath so many causes of
joy and so great, is very much
in love with sorrow and peevish-
ness, who loses all these pleasures
and chooses to sit down on his little
handful of thorns.—Jeremy Taylor

From Donald E. Kohlstaedt, Spokane, Wash.

Barter

Life has loveliness to sell,
All beautiful and splendid things;
Blue waves whitened on a cliff,
Soaring fire that sways and sings,
And children's faces looking up
Holding wonder like a cup.

Life has loveliness to sell;
Music like a curve of gold,
Scent of pine trees in the rain,
Eyes that love you, arms that hold,
And for your spirit's still delight
Holy thoughts that star the night.

Spend all you have for loveliness,
Buy it and never count the cost;
For one white hour of singing peace
Count many a year of strife well lost,
And for a breath of ecstasy
Give all you have been, or could be.

Sara Teasdale

From Emmy Gregor, Shaker Heights, Ohio

I saw tomorrow marching by
On little children's feet;
Within their forms and faces
Read her prophecy complete.
I saw tomorrow look at me
From little children's eyes,
And thought how carefully we'd teach
If we were really wise.

From Mrs. W. F. Wieseke, Bertha, Minn.

What is your favorite quotation or bit of
verse? Include source and author and your
own name. Sorry, no items acknowledged
or returned, and no original material used.

My Sister is Hungry too!

Hardly daring to hope, the little ones of China lift their eyes. Too many times there is no one to see, no one to listen, no one to care. When fighting and famine snatches away the protecting hand of mother and father, there is no one to dry their tears or heal their hurts.

Thousands of them are finding their way to Hong Kong. And there on a beachhead of freedom, Christian Herald is answering the sobs of the children. Faith-Love Orphanage is busy with activity, ringing with the shouts of happy youngsters lifted into a circle of love. Food and clothing are provided—and more than these, a home and the wonderful opportunity of having a foster father or mother.

Do YOU want a little girl—or a little boy? Would you like to have a stake in tomorrow—a stake in peace?

In Hong Kong are children who will some day be China's leaders—preachers, teachers, nurses, parents. Today they are helpless and homeless children. Today, they need food to eat and clothing to wear and mothers and fathers to love. Today, you can build a rainbow of peace—one end on the doorstep of China, the other end on the doorstep of your own home.

For ten dollars a month you can "adopt" a child. Ten dollars a month will save a child for tomorrow—a child strengthened, loved, given faith—through your gift. You receive a picture of the child. You are told his previous history, what games he likes to play, what his chores are in the orphanage where everyone helps, his personal characteristics. You have the rare privilege of corresponding with "your" child yourself—and of receiving letters in reply. And at any time you may cancel the arrangement. Nothing binds you but the heartstrings of a child.

You don't have to send a year's support now, not even support for six months. Just ten dollars—so that we can tell one more waiting child that somebody does want him!

The need is so great! Even now construction is under way to provide for 1,000 more homeless, parentless waifs. We must not fail them!

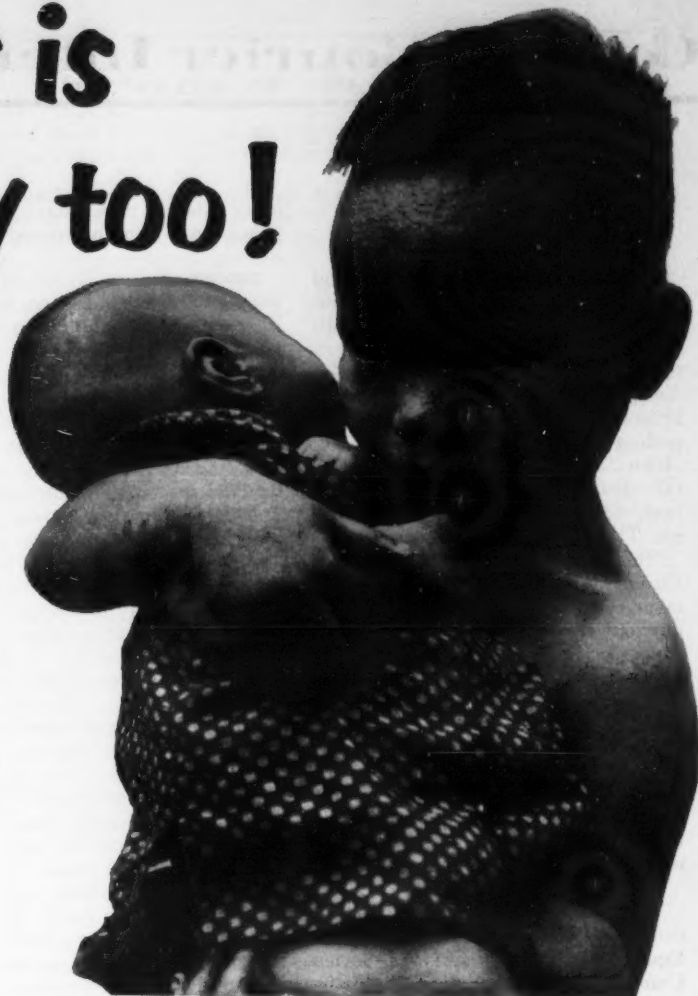


PHOTO BY: LEON KOFOD

**Will you "adopt" a child now?
The cost to you is so very small
but the reward is as big as
a little child's love.**

**PLEASE
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Please enroll me as a "sponsor" for a homeless child and send my child's picture and case history as soon as possible.

☐ I enclose \$10 as my first month's gift. I will endeavor to give \$10 each month but I understand I may cancel the arrangement at any time.

☐ I enclose \$120 as payment for a full year.

☐ I cannot provide complete support for a child, but I wish to have a share and I enclose \$_____.

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Gabriel Courier Interprets the News

at home

SPARK: When the emergency session of the United Nations General Assembly was called, it looked like second-best choice. There was apathy, defeatism, a feeling that the 81-nation Assembly session would and could be little more than an international hair-pulling contest. The East would talk about "aggression," the West would talk about "indirect aggression," everybody would really be eying the bleachers. The meeting needed a spark.

The spark came when President Eisenhower decided to attend, speak in person for the United States. That quelled, at least temporarily, some of the cynicism, provided an air of expectancy and curiosity. Not, of course, because he was Eisenhower, but because he was the President of the U.S.

There was a certain wry twist to it, too. Mr. Eisenhower, who at first had resisted summitry in or out of the U.N., was the lone summiteer to attend. Mr. Khrushchev, for all his much writing of letters, stayed home.

SIX POINTS: The President was pressured by two opinions. One, that Egypt's Mr. Nasser and the Soviet Union had been stirring up trouble in Iraq, Lebanon, Jordan, Iran, Kuwait, Amman, Saudi Arabia and way stations, and had to be told off. Two, that the U.S. ought to do more than simply engage in fingerpointing, and, instead, assure the Arabs and the world that we have no quarrel with legitimate nationalism and that we assuredly favor the well-being of all peoples, with or without oil wells.

As the speech turned out, it reflected both views. The U.S. reserves the right to respond to "fire alarms" turned in by any nation, especially any small nation. President Eisenhower stated firmly. Then he went into his six points, some of them old, one of them new, at least one of them borrowed.

Called by any other name, divided into any other arrangement of points, it's going to take something like them to mend the muddled Middle East. Even if the six points barrelled through (and there's mighty little barrelling in the United Nations), there will still be surprises popping up. Where there's oil, there will be fire—until those who own the oil and those who buy the oil reach a "deal" that is as beneficial and indispensable on one side as on the

other. Then a police force, or even a peace force, won't be needed.

TROOPS: Did we do the right or the wrong thing, by sending our troops into Lebanon? We sent them to prevent happening there what had happened in Iraq, didn't we? And yet, no sooner had they dug in on the beach near Beirut than the U.S. State Department recognized the new government of Iraq. Wasn't it all one big contradiction? So the ponderments ran.

Granted, there has been plenty in the Lebanon affair to raise questions. Troops kept on coming in long after the need of the demonstration had been served (one story is that even Ike was annoyed, and that an inter-service rivalry was responsible). A stupid announcement of "atomic capability" was given to the press, as if the U.S. was all set to obliterate everybody in sight.

But what about the big question? Should we have gone into Lebanon at all, since by our government's own admission, things have turned out fairly well in Iraq, which had caused all the concern in the first place? The answer is yes. We didn't know at the time the decision had to be made whether the revolutionaries in Iraq were good or bad, and what might happen in Lebanon and Jordan. All we knew was what there was to know at the time. Here was a touchy piece of earth. The place was being turned upside down. It was

natural and even vital to do as we did. As a matter of fact, we don't know even now what would have happened if we *hadn't* gone in. It's hard to measure the number of fights that don't start because the cops are in the neighborhood.

MOON SHOOT: Well, the first attempt was a flop. But no one felt any particular ignominy about the failure. The country knew it was going to be difficult. Something could go wrong in any one of the thousands of parts. Something did. We were all hoping, but we were assuming nothing. The feat looked incredibly enormous. The moon was 226,000 miles away. The shoot had to be made from a moving platform (earth), and it had to be so timed that it would intercept a moving target (the moon).

Scientists would like to see the other side of the moon. The rocket was supposed to circle it, send back pictures showing what the always-hidden side looks like. Be a good joke on the scientists, say some, if the other side is the same as the side we do see. Even if it is, we have at least answered one of man's long-time questions, and question-answering is distinctly man's career. It keeps him going on and on and out and out.

NAUTILUS: A project that *did* come off (though not at first try, either), was the historic journey of the U.S.S. *Nautilus*, world's first nuclear-powered submarine across the North Pole. (Or was it *under* the Pole? Or *over* it?). At the Pole, the water was something more than 13,000 feet deep, and the ice overhead was eight feet thick. A week later another U.S. sub paid a repeat visit. Almost a year before, the *Nautilus* had made her first attempt, but that time came only within 180 miles of the Pole.

The achievement was marred only by the Navy's snub of Rear Admiral Hyman C. Rickover, at ceremonies honoring the commander and crew of the *Nautilus*. Rickover, who has been called the "father of nuclear seapower" was not invited to the White House. Somebody explained that there wasn't "room" for one more, about the lamest excuse we've heard since Aaron told the one about the golden calf leaping out of the fire. Eventually the Navy apologized; nevertheless, you can chalk up another blooper well done by our public relations men in action.



LAMBETH CONFERENCE: During this international meeting, in London, of over 300 Anglican bishops, Dr. Geoffrey Fisher, Archbishop of Canterbury, received an honorary degree in Lambeth Palace chapel, above, from Univ. of South, Sewanee, Tenn. RNS

FAUBUS: In the scientific field, we were making progress. In the field of human relations, it was harder to tell whether we were going or coming. In the Democratic primary of Arkansas, for example (in that state, the only one that counts) Orval E. Faubus won hands down. He campaigned on his record: guns against Federal law. "The basic choice in this campaign," he said repeatedly, "is not between me and the other two candidates [each of whom was licked by Faubus, four-to-one] but between me and the outsiders." Insider Faubus carried every one of the 75 counties of the state.

With such a "mandate" on one side, Mr. Faubus faced the United States Court of Appeals reversal of one District Court order for a two and a half year postponement of integration at Little Rock High School. That much delay would have pushed the show-down into the lap of the President who will follow Mr. Eisenhower. Now, unless there is a further Court reversal, it's a repeat Eisenhower-Faubus engagement, and soon.

Meanwhile, the ringing language of the Appeals Court opinion ought to give pause to every American: "The time has not yet come in these United States when an order of a Federal court must be whittled away, watered down, or shamefully withdrawn in the face of violence and unlawful acts."

FALLOUT: The United Nations report on world-wide radiation hazards stirred up new controversy on nuclear tests. The report estimates that even if the tests were stopped this year, as many as 2,500 to 100,000 babies eventually will be born with major genetic defects traceable to fallout; and that there will also be between 400 and 2,000 new cases of leukemia every year. Still, "the largest artificial contribution to the irradiation of the population" comes from medical X rays. And natural cosmic rays offer the largest amount of "fallout" of all; most scientists agree that even if nuclear tests were continued at the present rate for the next century, the radioactive fallout would amount to only a fraction of the radioactivity produced by nature. But they also agree that a halt to nuclear tests would reduce the total exposure of man to irradiation, the harmful effects of which are "stored up" in the body.

There is this also: it is downright naive to suppose that nuclear tests or their equivalent will be continued "at the present rate" for the next century. As the use of nuclear power grows, it stands to reason there will be a stepping up of radiation, whether accidental (as in England) or necessary. Are we making withdrawals from the health bank now that we may wish we had saved for later on?

THE STATE OF THE CHURCH

An analysis of 1957 statistics compiled by the National Council of Churches and published in *The Yearbook of American Churches for 1959*.

CHURCH MEMBERSHIP: Total membership in all religious bodies in continental U.S. increased nine-tenths of 1 per cent to 104,189,678, while the population was increasing 1.8 per cent. Of the total population, 61 per cent are now church members. (The figure was 62 per cent in 1956 and 60.9 per cent in 1955.)

MAJOR FAITHS: Protestant church members number 59,823,777 (a 2.1 per cent increase over 1956), to make up 35.1 per cent of the total population. Roman Catholic church members total 35,846,477 (an increase of 3.7 per cent over the previous year), or 21 per cent of the total population.

CONGREGATIONS: The total number of local churches and synagogues is 306,893, down from last year's 308,647. Of these, 279,744 are Protestant (1,943 fewer than last year), and 21,327 are Roman Catholic (206 more than last year). The average number of members per congregation shows a statistical increase. It was 304 per church in 1950 but 339 in 1957.

DENOMINATIONAL RANK: The Methodist Church leads with 9,543,-

245 members. Southern Baptists follow with 8,956,756. The Methodist Church had a 1.2 per cent increase during the year, Southern Baptists 2.9 per cent. The Protestant Episcopal Church, fourth largest, increased at the rate of 3.8 per cent. Southern Baptists started the most new churches—460, three more than last year.

SUNDAY SCHOOLS: Fewer Sunday schools were reported (269,331) but they had a larger total enrollment (40,359,772). Of these pupils 37,208,701 were enrolled in Protestant Sunday schools. The largest number were in Methodist Sunday schools (6,960,897) but again Southern Baptists followed closely (6,960,251). The National Baptist Convention, U.S.A., Inc., Sunday-school enrollment (and also church membership) ranks third.

BLINDING PRIDE: Wednesday, October 1, has been set by the President as National Day of Prayer. Among the prayers suggested:

"That we may ever exercise a compassionate concern for human suffering, whether at home or in distant lands, and that we may strive to alleviate hunger, eradicate disease, and advance the well-being of our neighbors.

"That we may be saved from blinding pride and from any act hurtful to the concord of free nations joined in building a just and durable peace under the guiding hand of Almighty God.

"That we may have courage to move forward . . . having a will to endure the burdens which have been given us to carry in our day, and to work toward goals of human betterment which may be attained only beyond our span of years." Amen.

COURIER'S CUES: Nobody can pin a "do-nothing" tag on the 85th Congress! It was one of the do-something-est Congresses in years. . . . The recession worry has been replaced by inflation worry; as national debt goes, so goes inflation and the ceiling is up to \$288 billion from a "temporary" \$280 billion. (Well, it *was*, wasn't it?) . . . The word is that Teamsters' Hoffa is so firmly entrenched only Congress can cut him down to size; but most Congressmen won't act, are afraid of attracting anti-labor label. . . . A letter campaign by U.S. women gets credit

for passing of humane slaughter bill.

Political pundits look for gain of 2-5 Democratic Senators in 86th Congress, 20 or more Representatives; you'll know for sure next month.

For what it's worth, if anything: Russian women like the chemise dress. . . . Americans are spending \$100 million a year on phony weight-reducing pills and potions. . . . A newly-discovered intense band of radiation around earth shows that space travel still has a lot of obstacles to overcome. . . . Postage increase may not pull the Post Office out of the red, but it boosts profit of stamp-dispenser machine people; three 3's for dime (profit one cent) become two 4's for a dime (profit two cents). . . . Dirty doings in Miami: they're installing parking meters without indicators showing remaining time; motorists can't park on somebody's leftover time!

abroad

SWITCH: Soviet Prime Minister Nikita S. Khrushchev went off to a four-day meeting at Peiping calling loudly for a summit meeting at Geneva, Moscow, New York, anywhere. He had monkey wrenches, would travel. When he came back to the Kremlin, he was a changed man. Chairman Mao Tse-tung of Communist China had given him what-for. Who wants a summit meeting? asked the flattened Mr. Khrush-

"I Know
the Organization
Reaching the
Neediest
Cases"



• A woman of means told her attorney she found it hard to decide which charity she would give preference to in her Will. The lawyer suggested that she consider what she knew personally of the activities of various charities. She answered, "I know the organization whose aid reaches out to the *neediest cases*—The Salvation Army."

A Request to The Salvation Army is a Memorial in Perpetuity

A list of actual memorials in the form of buildings, facilities, etc. that bequests can establish will gladly be supplied.

But if you leave your money only for the spiritual and benevolent work of The Salvation Army it will serve as a living memorial since souls will be touched and saved through your generosity.

The Salvation Army has an honored history of unselfish service to God and man. It has ministered to the suffering of the world's unfortunates and has fed, clothed and comforted those forgotten by others.

MAIL TODAY!



A. Watson Armour III
Chairman,
Legacy Committee

Please send me Free illustrated Brochure "City of Refuge," describing the work of The Salvation Army and telling how to write a proper will.

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Address _____

City _____ Zone _____ State _____

THE SALVATION ARMY

Extension Dept. CH-108
860 No. Dearborn St., Chicago 10, Illinois

chev. What was needed, he said, was a special session of the U.N. General Assembly.

The dead giveaway was his post-Peiping declaration of reluctance to sit in the Security Council with a representative of Nationalist China. He had said nothing about that before Mao got his ear. Apparently he had not given it a thought. If Mao did not prove who was boss of the Communist world, he at least proved there was more than one boss. That does Mr. Khrushchev no good at all. In his kind of business, it's all or nothing. So far, he has managed to stay on top, weather the storms as they came. But the storm signals are up again.

JORDAN: Getting British troops out of Jordan may not be as easy as getting U.S. troops out of Lebanon, because Jordan's more unstable than Lebanon. King Hussein has said that a U.N. force, even if one were provided, would not be welcome, and that his country can get along fine, just given the resources. But can it?

Jordan is a desert land about the size of Indiana with a population of 1,500,000. Of these, 500,000 are illiterate and poor. The other million are more "Westernized," but half of them are refugees living under hate-breeding circumstances. This year's government budget calls for a \$92 million outlay, more than half for the army. There are foreseeable receipts of maybe \$25 million (banana, melon and phosphates exports). That means that \$62 million will have to come from elsewhere, and the elsewhere will be the Treasury of the United States. Along with the American dollars, 3,000 British troops are helping to keep Jordan afloat.

What are the alternatives? If the British go out, and no U.N. troops come in, any resulting revolt would put Jordan up for grabs. Israel would almost surely take the bite west of the Jordan River, and Syria, Iraq, Saudi Arabia or Egypt the rest. (Israel's parliament meets just a mile from the present border; it can no more remain serene and unconcerned than Capitol Hill, Washington, D.C., could with a revolution going on across the Potomac River.)

DE GAULLE: Premier Charles de Gaulle is still the prickly individualist. Maybe that's what it takes to run France, and he does seem to be running it. When it came to talk of a summit meeting, Gen. de Gaulle rode off the way he wanted to go, without even looking to see where the others were heading. While Britain's Prime Minister Macmillan and President Eisenhower promoted a meeting in the Security Council, de Gaulle dashed off a note to Mr. Khrushchev saying that

he'd rather not come to New York. Not that it matters much, the way things worked out, but it mattered enough so that Mr. K. took immediate advantage of the opening, went out of his way to praise the astuteness of Gen. de Gaulle while blasting Britain and the U.S.

De Gaulle does have his hands full, no doubt about it. The referendum on the new French constitution comes up October 5. If it goes through—and the chances are it will—France will take an important step forward, a step that probably could not have been taken had not de Gaulle led the way.

EGYPT: The most appealing (to most nations) point of the Eisenhower six points was the regional development idea. But in Cairo, it received a brush-off. Editorialized the *Al Akhbar*: "Does President Eisenhower imagine that the upsurge of Arab nationalism which started about forty years ago will culminate in the Arab nations' contenting themselves with obtaining a few million dollars from the U.S.A., from the Soviet Union, from both of them or from the United Nations?" Sounds something like U.S. labor unions who resent wage increases offered on the initiative of the company without "negotiation" through the union. In the Middle East, the United Arab Republic is the "union."

Besides, the economic point was only one of the six. The other five were a part of the package. And President Nasser is touchy about anyone or anything that challenges his leadership of the Arab world. The childish waiting period enforced upon troubleshooter Robert Murphy because of a London comment of Secretary of State Dulles, is a case in point. (But note that all things come to those who wait, as Mr. Murphy eventually discovered.)

church news

UTRECHT: Just two observations on the meeting in this city of the Netherlands between top leaders of the Russian Orthodox Church and officials of the World Council of Churches. This was the first official meeting between representatives of the two bodies. The object was to sound out the possibility of affiliation of the Russian church with the Council. Everyone went home feeling that "further contacts" will be needed. Metropolitan Nikolai, second ranking leader of the Moscow Patriarchate, was apparently impressed. He said, "I will report to the Soviet churches, recommending that they join the World Council." Then this significant addendum: "We cannot express a firm decision on joining the World Council of Churches. We can only say



"Is That What Fun Sounds Like?"

Because she is blind, Mary sits alone by her window every day. She listens to the noises of the slums... the blaring radios... rumbling trucks... the shrill cries of the push-cart peddlers... and the shouts of children... sometimes fighting... or playing.

In sorting out these sounds, Mary is handicapped. She was born in the filthy slums, her family destitute. Little wonder she asks wistfully, "Is that what fun *sounds* like?"

Mary has no friends to tell her fears or to learn from. Mary needs someone to help her. Is there someone who has the time? Yes — the staff at Mont Lawn, the hilltop haven for poor, handicapped children.

Mary can come to Mont Lawn this fall or winter. She'll feel crisp, clean sheets every night. Mary will eat good nourishing food. She'll learn games to play and things to make with her hands. And best of all, she'll be with laughing, happy children. Mary will be part of a group of handicapped youngsters learning that happiness is possible, even for a blind child. She'll sit before a roaring log fire to sing, and to hear inspirational stories. The loving counselors will guide her mind toward a meaningful, useful life. And in the Children's Temple, Mary will find new courage and new faith. When Mary returns home she'll not only know exactly what "Fun" sounds like — she will have a new vision of a useful, happy life.

The blind, the cardiac cases, cerebral palsy victims, retarded youngsters and crippled children need your help to come to Mont Lawn. Your contribution is desperately needed to keep Mont Lawn open this fall and winter. Any amount — large or small — will help. Won't you send your check today?

\$15.00 provides for one handicapped child

\$25.00 provides for one severely handicapped child requiring special care

\$ 5.00 feeds two children for a weekend

CHRISTIAN HERALD CHILDREN'S HOME
BUSINESS OFFICE: 27 EAST 39th STREET, ROOM 575
NEW YORK 16, N. Y.

Yes, I want to help some poor afflicted child go to Mont Lawn this fall or winter. I enclose my gift of

\$.....

(NOTE: Christian Herald Children's Home is a completely non-profit organization. Your contribution is deductible on your income tax return.)

NAME.....

ADDRESS.....

CITY.....ZONE...STATE.....

the next stage will be one of consultation with Soviet church leaders."

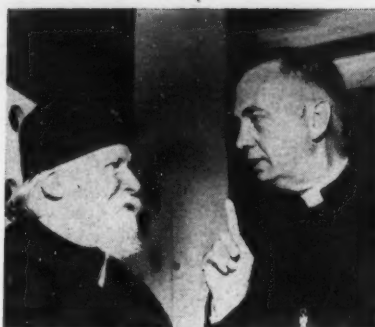
One wonders who, besides Patriarch Alexei, those leaders are? Especially after noting that two weeks before, Nikolai, Alexei and others had issued a statement back in Moscow charging American and British "aggression" in the Middle East. Among other barbs in their statement was this: "If all peoples, including the Americans and the British, thirst for peace, while the governments of the U.S.A. and Britain permit an act of open attack, the Christian churches . . . must stay the hand of the aggressor by open condemnation of his acts."

SHINE, WHINE, RECLINE: Dr. G. E. Lenski, a professor at the Pacific Lutheran Theological Seminary in Berkeley, Calif., gave some "straight from the shoulder" criticism of the modern ministers' faults at a Nebraska Lutheran preaching institute. According to his diagnosis, the major preaching faults are: "sanctimoniousness, the apologetic attitude, the pontifical attitude, negative mindedness, the frivolous attitude and the one-track mind." Most preachers, says Dr. Lenski, get plenty of praise from members of the congregation, but seldom criticism. "The result is a hardened specimen who thinks he's good when in reality he is quite the opposite." The three principal temptations of preachers today: "the temptation to shine, the temptation to whine, and the temptation to recline." Sermons often show "lack of speech clarity, unrefined speech habits, wordiness, explain the obvious, mistake noise for sense, fail to give color and meaning to the spoken word." In his opinion, preachers lack "sincerity, relevance, love of souls and Gospel content" in their sermons.

Present company excepted, of course.

WANTS: While we're talking about sermons and such, we might mention a survey conducted in 45 central and southern Iowa cities on what it was that people liked most about their church. You'd be surprised! It wasn't the fact that the Gospel was preached (church teachings received only a 4 per cent rating), nor that they liked the minister (only 5 per cent). Top quality was church "friendliness." Almost one-fourth of those interviewed named this characteristic most often, said Don Koontz, of Simpson College in Indianola, who, in co-operation with the Iowa Council of Churches, developed the questionnaire.

Other reasons for liking a church included "size of group" (5.7 per cent), willingness to co-operate with other churches (5 per cent); interest in youth and children (4 per cent); "they leave



RUSSIAN PRELATE, Metropolitan Nikolai of Krutitsky and Kolomna, left, who met with delegates of World Council of Churches in Utrecht, The Netherlands, said he would recommend to the Russian Orthodox Church that it join WCC. He is shown with Dr. Franklin Clark Fry, New York, president, United Lutheran Church. RNS

me alone" (which, fortunately, rated very low).

LAMBETH: A bishop's eye-picture of the ninth Lambeth Conference in London, attended by some 300 Anglican bishops from around the world was sent back to Detroit in a weekly letter by Bishop Richard S. Emrich. Of a reception given by the Lord Mayor and Lady Mayoress of London, he had this to say. "We walked between 16 hal-bardiers in red, with armor and spears. There were men in black velvet with lace at throat and cuff, with swords and shoes with silver buckles. There was the gold on the Lord Mayor's gown, and his mace-bearer wore a fur hat twice as big as Davy Crockett's. There were English bishops in purple, and medals on a hundred uniforms that shone like the lights of a Christmas tree." With some exceptions, he wrote, the debates were "excellent. There are a few bishops who fall asleep after lunch and a few who might be considered wordy; but some are not young, and God has not given everyone the ability to be brief."

One of the wide-awake speeches was given by Presiding Bishop Henry Knox Sherrill of the Protestant Episcopal Church in the U.S. at the concluding communion service. Bishop Sherrill said that the Church today was too much concerned with "looking within" when what was needed to resolve many internal tensions was to lose itself in the "demanding, inspiring task of reaching out. During the past quarter century changes have come with amazing rapidity. Colonialism, which now has a universally bad connotation, had with all its inherent faults, a truly noble side. We should never lose sight of the self-sacrifice of those missionaries who have carried the message of Anglican communion throughout the world." Coining a neat phrase, he

called for the "courage to be contemporary."

And this gem: "When people in general are confused by, or are indifferent to, ecclesiastical discussions, we are apt to accuse them either of ignorance or of apathy. But . . . there is often a blessed common sense possessed by ordinary, if uninformed, men and women which leads them almost unconsciously to discern between the vital and the secondary."

SUNDAY: Sunday closings have been a matter of concern and action in a number of communities across the land. Lima, Ohio, is one of them. When churchmembers got together petitions asking for a city ordinance to have stores and places of entertainment closed on Sundays, the city council declined to act. And Councilman Lee G. Van Blargan made a comment, which, while it does not give the last word by a long shot, nevertheless has a certain pungency. Said he: "If churchmembers did not patronize these places, we would have a quick solution; but instead we have many church people making possible violations of the state law."

As you see by the new church statistics on page 13, there are a whale of a lot of churchmembers in the U.S. As the Councilman says, they could close up the stores in Lima or anywhere else overnight, if they really wanted to do it. All it would take is a campaign of passive resistance; that is to say, simply not buying. Obviously, there are things that church members do not want to stop doing—in Lima and elsewhere.

IN BRIEF: Bethel Colony of Mercy, near Bielefeld, West Germany, operated by the Evangelical Lutheran Church in Germany, is one of the largest charitable institutions in the world. Today it has 400 buildings with 5,000 full-time doctors, nurses and pastors.

Dr. Theodore A. Gill, managing editor of *Christian Century*, has been elected president of San Francisco Theological Seminary (United Presbyterian, U.S.A.). . . . In Poland, the Roman Catholic Church is feeling the brunt of new Communist harassment.

The first Negro minister in the Evangelical United Brethren Church has been ordained and appointed to a pastorate in Philadelphia. . . . Luther League of America membership of 60,000 sets a new high. . . . The Mennonite Publishing House, marking its 50th anniversary this year, is opening in Lancaster, Pa., what it believes to be the largest religious bookstore in the U.S. . . . The Gideons were told at their national convention that hotel and motel rooms in 46 states have now been completely "Bibled"; in last 50



**"Because I wasn't sleeping well,
my doctor started me on Postum"**

"I was tired so much of the time...and yet, I slept poorly. I found I was edgy, food didn't taste right.

"I love coffee and I found the more tired, nervous and upset I felt, the more coffee I drank.

"Finally, I went to the doctor and he pointed out that perhaps I was 'over-coffee'd'—getting too much caffeine. He suggested a change—advised me to drink Postum instead because Postum's 100% caffeine-free.

"You know, Postum's really good, doubly so because I sleep and feel so much better. My wife says I look and act younger, too!"



Postum

is 100% coffee-free

Another fine product of General Foods.



LIANG MEI NEEDS A GLASS SLIPPER

An orphan, Liang Mei lives with a widowed stepmother in a squatter's hut, 12 x 12 feet in size, in which three other families exist. This is in a section of Hong Kong where three to five people sleep to a bed, with a population of 2,000 to the acre, where 80% have TB, 95% need dental care and 75,000 children are unable to attend school. Liang Mei begs for and collects garbage ten hours a day and acts as a baby sitter for two or three extra hours after she gets to what she calls home. It is true that she is not quite as bad off as some refugee children because she gets first pick of the garbage which is really pretty much what she lives on.

But she deserves a glass slipper because she is by nature a sweet, bright and interesting child. It would not be difficult to make a fine lady out of this little garbage collector. A month in a CCF Home and she would be transformed into "a beautiful princess."

Hong Kong, a British possession adjacent to Communist China, in 1947 had a population of 1,800,000. Today the flood of refugees from Red China has increased the population to approximately 4,000,000. The Hong Kong Government is doing a noble work in



Liang Mei

trying to assist these freedom-loving newcomers but the task is gigantic. Children like Liang Mei can be "adopted" and admitted to the nine CCF Homes in Hong Kong, which include Children's Garden, the largest cottage-plan Home in the Far East. The cost is the same in Hong Kong as in all the countries listed—\$10 a month.

Christian Children's Fund, incorporated in 1938, with its 288 affiliated orphanage schools in 35 countries, is the largest Protestant orphanage organization in the world. It serves 25 million meals a year. It is registered with the Advisory Committee on Voluntary Aid of the International Cooperation Administration of the United States Government. It is experienced, efficient, economical and conscientious.

Africa (Central), Austria, Belgium, Bolivia, Borneo, Brazil, Burma, Canada, Chile, Finland, France, Free China, Greece, Hong Kong, India, Indonesia, Iran, Italy, Jamaica, Japan, Jordan, Korea, Lapland, Lebanon, Macao, Malaya, Mexico, Okinawa, Pakistan, Philippines, Puerto Rico, Syria, United States, Vietnam, Western Germany, American Indians.

For Information write: Dr. J. Calvitt Clarke

CHRISTIAN CHILDREN'S FUND, INC.

Richmond 4, Virginia

I wish to "adopt" a boy _____
girl for one year in _____

(Name Country)

I will pay \$10 a month (\$120 a year).
Enclosed is payment for the full year
first month. Please

send me the child's name, story, address
and picture. I understand that I can cor-
respond with the child. Also, that there
is no obligation to continue the adoption.

I cannot "adopt" a child but want to
help by giving \$_____

—Please send me further information.

NAME _____

ADDRESS _____

CITY _____

ZONE _____

STATE _____

Gifts of any amount are welcome. Gifts
are deductible from income tax.

years, they have distributed 38 million Bibles. . . . The Billy Graham organization is planning to film the life of Sam Houston.

The United Lutheran Church in America will begin publication of a new magazine, *The Journal of Church Music*, in January. . . . Methodist-originated "Talk Back," a "two-way television series debuts on 75 stations this month; presented by the National Council of Churches, it combines filmed dramas with local live presentations. . . . Moody Institute of Science has expanded into an additional building. . . . October 8-10 at Des Moines: 13th annual National Sunday School Convention.

temperance

DRIVING DEATHS: Dr. Victoria A. Bradess, medical examiner of Westchester County, New York, and Dr. William Haddon, Jr., director of the Driver Research Center of the State Health Department and Bureau of Motor Vehicles, told the San Francisco meeting of the American Medical Association that the probability was that the use of alcohol was a causal factor in one-half of the deaths of drivers killed in single-vehicle accidents in Westchester over an 8-year period. Results show, they said, that 41 of 83 "single vehicle" drivers examined possessed blood alcohol levels at the time of death of .15 per cent or more (at this level the Model Chemical Test Law of the Uniform Traffic Code presumes one is under the influence of intoxicating liquor). This constitutes 49 per cent of the deaths.

In addition to the 41, another 17 drivers, or 20 per cent, had alcohol levels of between .05 and .15 per cent. Three had under .05 per cent and 22, or 27 per cent, were negative.

The authors explained that in order to obtain a blood alcohol level of .05 per cent, a 150-pound person would have to accumulate one fluid ounce of pure (200-proof) alcohol in his body. To do this, he would have to drink at least the equivalent of two ounces of 100-proof liquor. To reach .15 per cent, the same person would have to drink the equivalent of 6 ounces.

SILENCE: And yet, in a commendable effort to bring down the Fourth of July highway death toll, *Life* magazine featured a nine-page story that mentioned drinking drivers as a cause of traffic deaths only in the fourth line of a photo caption on the article's seventh page. And across from the article's opener appeared a full-page ad for gin. Headline on the ad: "Clean . . . Clean . . . Clean." Headline on the article, "Death Every Quarter Hour."

Editorially Speaking...

GREATER THINGS THAN THESE

EIGHTY years ago, Louis Klopsch, a successful businessman and a converted Jew who was a dedicated Christian, brought "Christian Herald and Signs of Our Times" from England to America. Christian Herald Magazine was first published under restricted American rights with the full English title. But Mr. Klopsch completed the purchase and eventually "Signs of Our Times" was dropped from the name. Louis Klopsch, with the famous clergyman, Dr. T. DeWitt Talmage, as his editor, made this journal not only the first in its field but, in a time when only six publications in all fields had circulations of 250,000, he lifted Christian Herald into that select circle.

Louis Klopsch was a profound humanitarian who loved little children and whose heart also was tender toward the hopeless men, the derelicts of skid row. He shared his growing fortune generously with the less fortunate. Mont Lawn, Christian Herald's Children's Home, was founded and expanded at Nyack-on-Hudson. The Bowery Mission was established upon the foundation of an earlier, similar institution. Both of these enterprises are now more than 70 years old and both in recent times have been greatly enlarged in scope and program. Campaigns were organized for overseas famine and flood relief, years before the Red Cross effectively occupied these fields. Christian Herald's prayer ministry girdled the globe.

But always this journal has been an acknowledged worthy member of the Fourth Estate—its columns filled with articles, sermons, meditations, and stories from the most worthy, and even from internationally famous, writers of their generations. This editorial cannot name all or even many of the great ones of the past, but Charles M. Sheldon, author of the all-time best seller, *In His Steps*, was a most illustrious editorial successor to Dr. Talmage. Graham Patterson, who for a generation has been the publisher of *Farm Journal*, and Godfrey Hammond, president and publisher of *Popular Science Monthly*, are two successors of Louis Klopsch and predecessors of Ford Stewart, now our president and publisher.

A total of more than \$40 million has been raised by this journal in support of world-wide human relief and to sustain and expand its several institu-

tions. Also, to the Children's Home at Nyack has been added in recent years a prophetic teenage enterprise at "Long House" in New Hampshire. To the Bowery Mission in Manhattan has been added "Uptown House," and today eight Christian Herald orphanages or children's homes are being supported in the Far East. A fourth enterprise is the Memorial Home Community in Florida, a unique and fully equipped residence community where live more than 300 retired religious workers and their wives, or equally worthy Christian laymen who in these later years have brought their support to the memorial. Christian Herald's Family Bookshelf is the most successful smaller club in this field. Its slogan—A Book Club You Can Trust—indicates more than a great book club; it is a growing crusade for clean literature.

Eighty years of Christian journalism! Eighty years of unfaltering support for the evangelical Christian church! Eighty years with every year dedicated to Christian unity and to a comprehensive ministry to the entire family! Eighty crusading years for Christ and His incomparable cause!

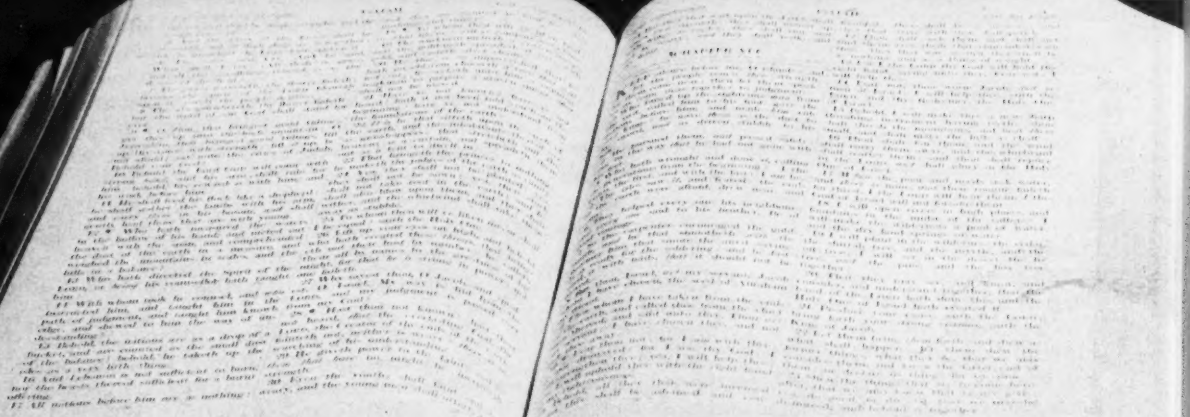
What of the future?

There is just one appropriate text for Christian Herald's next 80 years—"Greater things than these." Greater in every department and feature. Greater in editorial content. Greater in art and color. Greater in Christian citizenship and highest patriotism. Greater in service to men, women and children in America and across the world. And with God's help, greater in dedication and loyalty to Jesus Christ Himself, "Whose we are and whom we serve."

As an evidence of this purpose which is to us a holy cause, we present to our Christian Herald family as our Woman's Editor the most worthily popular woman writer of the decade in the broad field of inspirational and religious literature—Catherine Marshall.

Read the masthead for Christian Herald's platform and read also the names of the men and women who are my associates—editorial, business administration, advertising, circulation, book club, Mont Lawn, Bowery Mission, the orphanages, and the Memorial Home Community. These are men and women who with me rejoice in the past 80 years and who are trained and dedicated to the high purpose of making these first years of Christian Herald's next 80 greater yet!


EDITOR OF CHRISTIAN HERALD



Do you think on Princeton spent too much time talking about what we are against, not enough time talking about what we are for? Would you like an opportunity to **talk** about, in your comments, Princeton's (or maybe its) for? Putting up where this friendly firestorm, "thought-starting" article begins, if you want, this article is very much more (2000-2001 paper clip worth) or the article, "What is the Prof in the World?" or the article on what can be done to help the best of these, and pay \$10 to talk person whose comments are quoted. Distinctions of the editors are, of course, final. Address your story to **CONTEMPORARY WORLD, Editorial Dept. 20**, Box 2004, St. New York 10, N.Y., and be sure that it is postmarked by April 25, 1998. No stories will be accepted, nor can we enter into any correspondence regarding them.

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testimonies by our readers, all saying...

21



80 YEARS THAT CHANGED THE WORLD

By KENNETH L. WILSON



BETTMANN ARCHIVES

AS HISTORY GOES, 80 years are a drop in the bucket. But measured by the events they have encompassed, some 80-year drops make a bigger splash than others. And when you come to the most recent 80 years, some historians say that you might as well reach for a new bucket and start over, the years are that different.

Although in every century the tempo of the world has quickened, causing an increasing density of achievement to be thrown off by mounting centrifugal force if nothing else, this time it was more than that. This was an era in which the world changed character, became to most intents—and certainly to religious intents—a different planet. All you need to see it is a hummock high enough to offer a look around. An 80th birthday makes a fairly satisfactory one.

When you look, you see not only the change and decay a hymn writer once lamented, but change and growth. And you see that religion, possibly as never before, has been in the thick of things, influencing and being influenced. Whatever happened, religion was in on it somehow. And a lot was happening.

Let a team of scientists tap the secret of atomic power, and not only the scientific mind but the religious mind had to make adjustments. Christians had to revise again their estimate of where man's prerogatives stop and God's begin, and, in a way they had never been required to determine before, they had to find their moral position on mass extermination.

Or let a manmade satellite soar into outer space, and inevitably questions were evoked for which faith had to provide answers.

But it didn't take a rocket or the unleashed atom to change the world and the church within it, during those 80 years. All it took was a put-putting engine that a man out in Detroit tinkered to a black chassis and a brass radia-

"Christian Herald" has had the fun and excitement, the heart-searching and headache, of living through those years—living, in fact, in what has turned out to be two worlds. The span from 1878—when "Christian Herald and the Signs of Our Times" began publication in the United States—to 1958 included the end of one kind of life, religious and otherwise, and the start of a new kind of life

tor embossed with his name. Henry Ford turned America upside down before Enrico Fermi and Wernher von Braun had a go at it. Ford and his competitors early and late are responsible for the decline of the downtown church today, for the unprecedented boom in suburban church building, even for new worship patterns.

In 1878 and even in 1900, for that matter, when the average family went to church, they walked or were horse-drawn or horse-carried—just as they had gone to church in 1800 or 1700. The automobile changed that, and in the process changed not only ecclesiastical geography but, in many ways, the character of religion.

Today, the member who drives once a week to the Sunday morning service at his church is considered a regular attendant. When opinion polls sound out churchgoing habits, once a week is top score. In the before-car era, Sunday morning and evening and at least once on a week night were the necessary components of religious good standing.

THIS is not to say that today's churches (architecturally revolutionized by steel and concrete) are not open as many hours per week as those at the turn of the century. They are no doubt open more hours. Many of today's churches are open for business daily, but it's a new kind of business or at least a different way of doing the old kind of business. While the prayer meeting (in which praying often played only a small part) was losing ground, prayer groups were gaining ground. While Sunday evening evangelistic services (often distinguishable from Sunday morning services only by the more lively hymns) were being quietly dropped from church schedules in many sections of the country, "family nights," schools of missions or social action—often starting with a pot-luck church dinner—became more frequent. Organized personal evangelism, in (Continued on page 53)



What is now the front of the house, without the pillars, was erected almost two hundred years ago.

House of Many Generations

*Long House, begun in
1767 and home of the
Polings for 30 years,
gets a new assignment*



The great fireplace fills the entire south end of the Arizona Room. At Christmas when the family was together, the pony would pull a Yule log right onto the hearth.



Dr. Poling at his desk in Long House study. A portrait by Michele de Santis, CHRISTIAN HERALD Art Editor, hangs above.

Five of the seven children of Mrs. Philip (Billie) Roy, youngest Poling daughter, surround Mrs. Poling on Long House lawn.

SOME houses are silent, uncaring. They will let anybody live in them, no questions asked. Other houses have to be understood, loved, listened to. Long House, set firmly on New Hampshire granite 1000 feet above Hillsboro, is the discriminating kind. In the Poling clan it found, 30 years ago, its own kin. Here were folk who knew how to hear when an old, old house reminisced of its youth. And they knew how, when lights were low and flames leaped high in the fireplace, to see in the dancing shadows the pioneers who here had made their home.

The original house, so words and documents handed

down generation to generation confirmed, was erected in 1767. The ground upon which it was built was given to Ninean Aiken by the British crown in return for his loyalty during the French and Indian War. Aiken had led a platoon in support of Wolfe at the siege of Quebec. The "new house" was built in 1801 and connected end to end with the older. So "Long House" was the fitting name the Polings gave their New Hampshire home. Ninean Aiken sold to Abraham Gove in 1791, and it was from the Gove descendants that Dr. Daniel Poling took title in 1925. In order to accommodate the Poling children and their friends



Clark Jr. ("Corky"), then 2, salutes his father. Corky is now a sophomore at Yale.

Thirty-three of the Poling clan gathered to celebrate "Nana's" birthday in 1955.





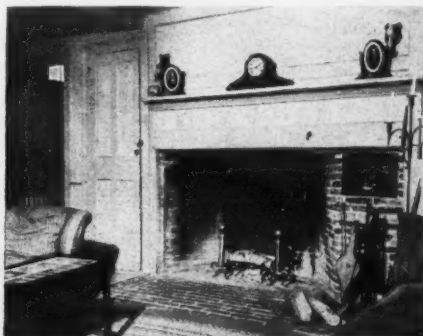
Pre-Revolutionary barn and house straddle old Indian trail. Lookout on barn gives view of part of 400-acre property and north to White Mountains. Below to west lie Hillsboro and the north-flowing Contoocook River.

and then the grandchildren, the already large house was made even more commodious. The wide boards and rough-hewn, pegged timbers of the great adjoining woodshed were washed down with lye water, a floor and massive stone fireplace added, to make the dramatic "Arizona Room." A study wing was built on—today it is a veritable storehouse of Poling honors and memorabilia—and the stable at the end of the house was transformed into a comfortable three-room guest suite.

Many of the original furnishings remain in Long House, including the rosewood spinet piano brought up the mountain on an ox-sled more than 100 years ago. Of course, the house has been brought up to date functionally. A modern kitchen takes the place of the Dutch oven in which (Continued on page 34)

Left: Dr. Poling adds traditional stone to cairn en-route to Clark's Summit. On last tramp of the two Poling sons with their father, Clark showed marker he started.

The old Colonial fireplace of original kitchen has one of two Dutch ovens in the house. As rooms were added, this one became the "little living room."



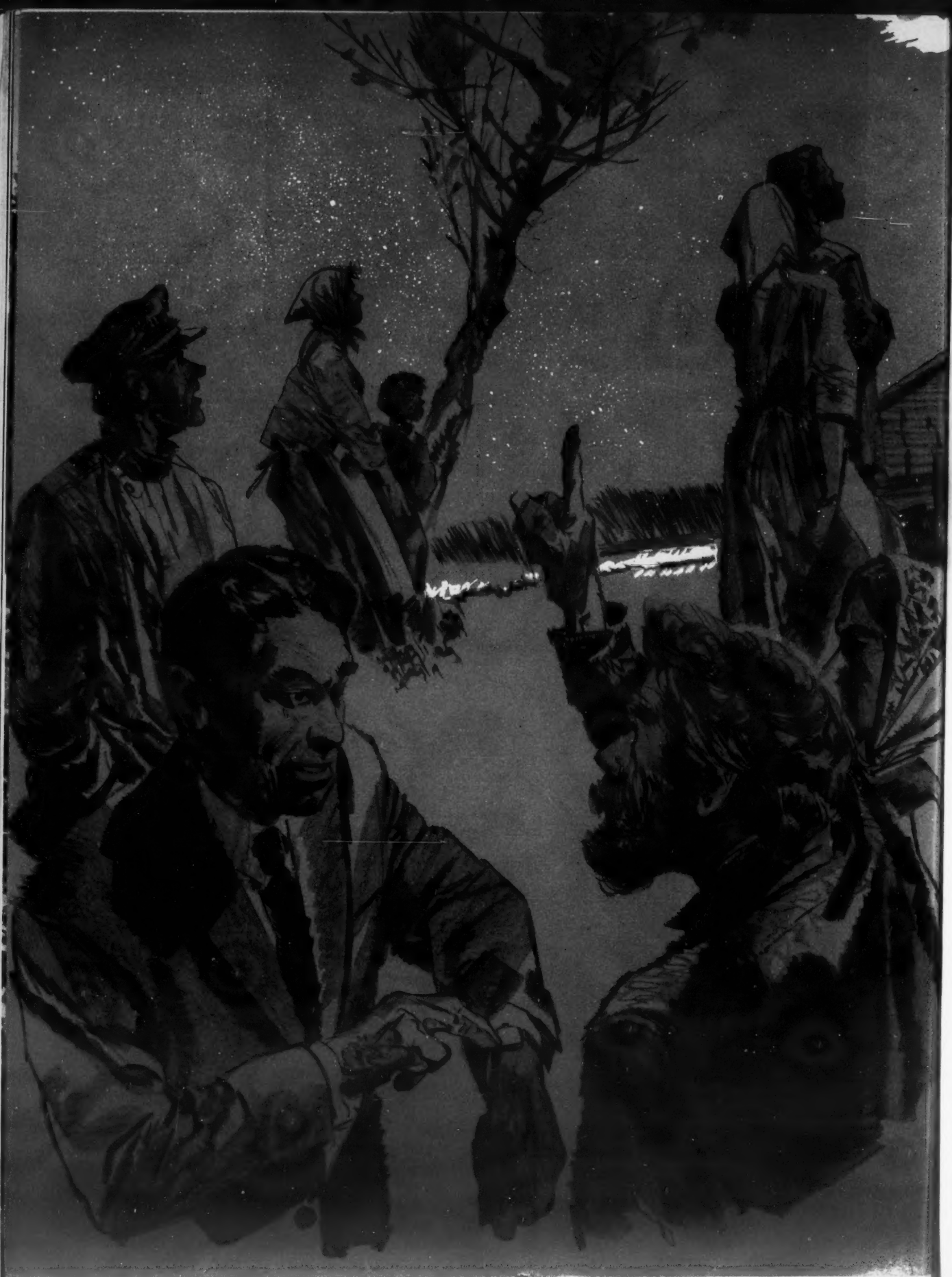
One of house's happy nooks holds children's bookshelf. Note wide floor boards.



Cane was presented Dr. Poling by noted Scot singer, Harry Lauder. The bookcase was built by Mrs. Poling's father, the late Anton Diebold.

Director Hubert Mott of "Mont Lawn" will give leadership in new era of Long House. Pilot program began operation this summer.







The Journey

By LESLIE GORDON BARNARD

SHORTLY after the world was startled by the launching of its first man-made satellite, Vladimir realized his own great moment was at hand. For too long he had endured—if not often in person, at least through the talk of his wife, Olga—the whims and sheer obstinacy of his father-in-law.

"Get your things together," Vladimir instructed his wife. "We are about to visit your father."

He was determined that Olga should accompany him; it would be salutary for her to witness this, too.

If she suspected the reason for the journey, at first she said nothing. It is always disconcerting when a woman says nothing. Vladimir was not pleased.

There had been times when Vladimir suspected this stout, comfortable woman he had married of concealments that could only amount to disloyalty to his own convictions. Oh, she was dutiful in small, wifely ways. Also, she usually said the right words, and listened politely to his. But be-

hind her nods, her few replies, her vague smiles, he detected—what? Superiority? No, that he could have dealt with firmly. Rather, a lack of conviction about things concerning which he surely should have convinced her by now.

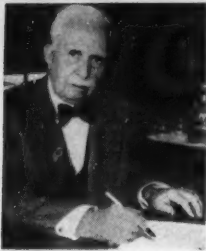
Still, one must make allowances. Could one expect a woman to be logical, especially the daughter of old Mischa who was of peasant stock and infected with those age-old superstitions which are so hard to eradicate in simple-minded folk living in such remoteness from the center of things? It was an uneasy suspicion of Vladimir's that, despite his own careful and persistent indoctrinations, Olga still felt old Mischa's influences and believed in him and his opinions more than she did in the enlightened views of her own husband.

All that would be changed.

"This," Vladimir took occasion to assure Olga as they made the journey by rail, "is a special favor I am doing your father. He is not yet" (Continued on the next page)

ILLUSTRATION BY NEIL O'KEEFE

*He was a man of logic who scorned faith—and then
a wise old man asked him some questions he couldn't answer*



Lines of a Layman

BY J. C. PENNEY

CODES OF CONDUCT

NO FAMILY, SOCIETY, or association of men can work effectively unless there are set up certain codes of conduct. From the beginning of time and the Creator's fashioning of the Earth, these have been expressed in differing forms. All agree basically that man has certain rights, but that he possesses such privileges within relationships to his Maker and his neighbors. He is untrue to himself, the image of God, if he forgets his Creator, and ignores his duties in relation to his fellow men.

We must admit that observation shows man in general as a self-centered being. It was the world-famous British Statesman William Gladstone who said, "Selfishness is the greatest curse of the human race." The unpleasant truth applies to both nations and individuals, but if there is to be any world-changing in a spiritual sense the starting point is personal.

Any successful self-effort, however, must be in the framework of divine directives. Self-examination, self-denial, and self-control are not virtues which we can work up. After an initial enthusiasm they quickly die. To sustain the impetus there have to be power and life "everlasting," and I know of no other source of these except God.

There are many who recognize this inescapable fact. The President of the United States unashamedly admitted his need, in inaugural worship and speech. People in all areas of life acknowledge the source of power in the Eternal God by their eagerness to be guided by the writings of present-day men of God. Some of the best-seller books are those which, by their very titles, offer men a way to positive living and thinking, through a new relationship with God.

The entrance into that contact with the source of all life has a very low doorway. There is no admission fee beyond "a humble and contrite heart." Here is the starting place of a new life, and new attitudes. A writer once described this humbleness as "a perpetual quietness of heart." It is not, however, a gray-colored thing, but the positive attitude of Jesus who "took upon Him the form of a servant," and lived a life which is the highest example of service this world has ever known.

so old that he cannot learn a lesson of the times. Unless," added Vladimir, unable to repress his feelings at thought of other occasions when he had sought to confront old Mischa with the truth, "he is a greater fool than even I think."

For a moment she did not answer. She was gazing out the window at countryside growing ever more familiar and dear to her. Then she said, not bothering to look around and speaking very quietly, which always annoyed him, "He is a kind man. The people love him."

"People!" Vladimir snorted.

"He has faith—"

"In all the wrong things."

"It is well, is it not, to have convictions?" Olga said. "Even you have them."

"Yes, yes. Of course."

To argue was not like her. That, he thought, puffing his cheeks in and out angrily, was clearly because she was

coming into old Mischa's orbit again. Orbit. Ha!

He looked at her as she leaned forward the better to look out of the window. It restored something in him to speak positively, so he said almost brusquely, "You will remember this journey before you are through."

NOW she actually turned and looked at him, which proved that a little iron in the voice is useful at times in dealing with a wife.

But, to his surprise, she asked, "Will you?"

"What kind of a question is that?" he demanded.

She indicated the hills and streams and woodland flowing by. "All this means nothing to you?"

"My mind is busy with large matters," Vladimir rebuked her. "Also," he remembered, "I am hungry."

He could be sure, at least, that Olga

would not fail him there. His eyes brightened as obediently she reached for the basket of food and removed the bright-checked cloth. "Ah," he cried, rubbing his hands together, "this is good." He ate with zest, only after a while noticing that she took merely a pick here and a pick there.

"Come," he chided her, "you aren't eating."

"Perhaps," Olga said, "I am thinking."

"In its place that is good." Then, his suspicions aroused, he asked, "Of what?"

"Of Mischa, my father," Olga said.

"What of him?"

Her voice was suddenly pleading. "Deal gently with him. He is an old man, a kind and simple man, and many people have known his influence."

"There you put a finger on the heart of the matter," Vladimir told her. "The wrong kind of influence."

She did not reply. Vladimir told himself how good it is to be able with a few well-chosen words to shut a woman up.

"It will not be long now," he announced presently, wiping his fingers on the cloth, and giving himself up to anticipations until he was able to say, "Come, we are on time and are already slowing."

He glanced at his watch and nodded his approval. It was wonderful to know of predictable events. He began to brush from him such crumbs of food as clung and which might detract from his dignity as they stepped from the train, for it would be known that he was coming. Such things get about when you are of importance and can speak a word here and a word there—a fact attested to by the obsequious attention of a station official and, less so, of the driver of the ancient motorcar that would bear them the rest of the way. But as they went, it occurred to Vladimir that it was to his wife Olga that people waved or shouted, so that he might not have existed at all. He made a mental note to speak to her about this later, though he had small idea what she could do about it; but what is reprehensible should be spoken against at least. Never mind, his moment would come. These people would know. Old Mischa would have his eyes opened. The people would hear and they would also see.

As they neared old Mischa's dwelling there was above them in the blue vault at first a paling and then a darkening. It would be a cloudless, perfect evening. In this Vladimir rejoiced as did his wife, but not, he knew, for the same reason. For Olga this was a homecoming. He stood aside watching with what tolerance he could summon

(Continued on page 85)

Anonymous

my son lost his mind

RALPH was a bright, happy kid. An Eagle Scout at an early age, he just about lived outdoors. Ambitious, too. But he wished to rise on his own merits, not on the weakness of others.

"That boy surely will go places," people used to say about him.

In high school he was on the honor roll, and a star at tennis and swimming. As a college student, he rated high. Summers he spent as a life guard at youth camps. We were immensely proud of him when he graduated 14 years ago.

Today? It's anti-climax. For eight years he has been a patient at a veterans' mental hospital, a victim of schizophrenia and paranoia. Delusions of persecution in the earlier days made him violent, with notions of harming those whom he loved.

Psychiatric and shock treatments have relaxed him, but with the disappearance of his tensions—often pitiable to the extreme—he has leveled off into a state of placid day-by-day existence. He knows his loved ones when they come to see him; reads about and discusses various matters with fair intelligence; watches television, plays games, goes out for exercise in fair weather, and sleeps much.

He is not disintegrating, for which I thank God. He has attained a status quo, getting along quite well with patients with whom he used to quarrel much and fight occasionally. The hospital is now home to him. The surroundings are cheerful and clean. Attendants are capable and thoughtful. If his case is typical, then the government does a good job of caring for its mental patients.

But you dare not cross him. As long as you yield him his way, all goes along serenely. But if, under pressure, you have to refuse him, then there's danger.

One time, when he was in an especially good mood, I took him for a ride. As long as we were driving out in the country, *away* from the institution, all was as sunny as an August day. But when I insisted I had to turn back, the near-explosion took place. The closer I got toward town, the more threatening he became.

"Let's stop in for some drinks," he insisted. Never a user of liquor, Ralph gave the impression of an alcoholic in distress for the lack of it. His face darkened, and his eyes narrowed. He cursed me, swearing I was intent on harming him.

(Continued on page 70)

"Lord, Is It I?"



By GLENN H. ASQUITH

LET A MAN examine himself. . . .
As I sit, waiting for the solemn moment when the bread and the cup will be placed in my restless, world-soiled hands, I begin to look within. I examine myself.

Why am I here, in this particular church building, on this day when I know that the people have gathered for the express purpose of being in communion with their Saviour?

Of one thing I am sure—the building, or the name by which it is called, matters little. What I am about to do was done in the Catacombs, behind closed doors in homes in oppressed lands, by two or three huddled together in some corner in fear of their lives, in an Upper Room provided by a hospitable man in Jerusalem long ago. The Communion elements have been shared in wayside chapels and in great cathedrals; have been received by the dying, and by crowds of eager, new Christians in far-off lands.

But, why am I here?

I have been invited—that is it. I have been invited by the Host who is always found at the head of the table, no matter where that table is set. Centuries ago, He spoke of me, "Other sheep have I which are not of this fold . . . them also must I bring." His love has brought me from my willful wandering. I have heard with joy the gracious words, "Whosoever will may come."

I am bold to come then, since this is the table of the Lord. If the words which shall be said are as familiar as the songs of my childhood, or if they are strange and

startling, coming on my ear for the first time—what can they change about the fact of the body broken and the blood shed? Or if the manner of serving is that of my fathers, or in another tradition—shall I remain or withdraw on that account? No matter how it is given to me, Communion with Christ is ever the same.

The examination goes deeper.

Am I worthy?

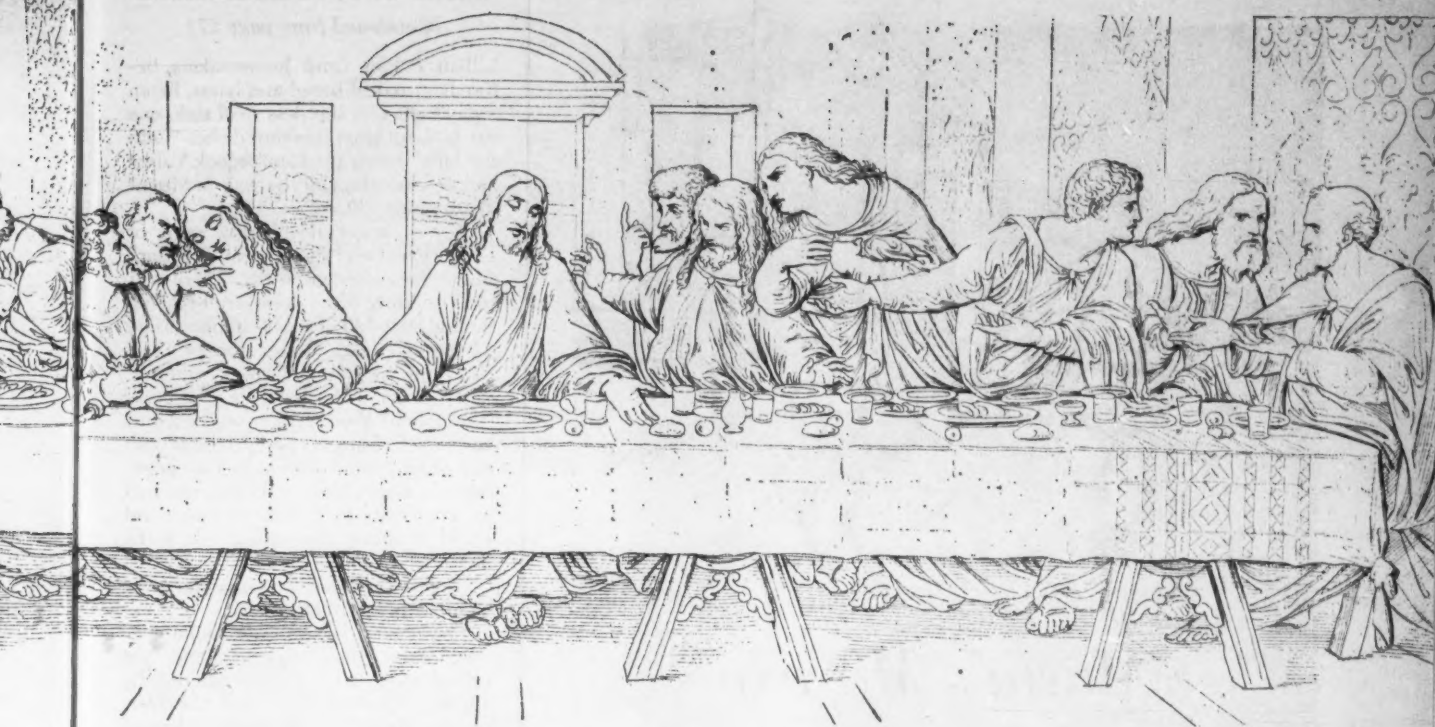
I look about me and see the others, stilled before the solemnity of this observance. Am I alone unfit to be here? I feel a strong urge to slip out quietly as soon as a break in the service provides an opportunity. No . . . wait. "All we like sheep have gone astray." I relax with a sigh. Now I see. It is not for us to compare ourselves with ourselves, but to contrast ourselves to the One called Jesus. Some here must be better than I, some worse. But the Nazarene towers over us all in His perfection until we are of one small stature.

Of course, I am not worthy. How could I be? Not if I had a thousand thousand years in which to discipline myself and practice all kinds of accepted virtues could I hope to be worthy.

He alone is worthy. "Worthy is the Lamb that was slain."

We have one worthy Person here . . . one only.

Yet, is this enough? Is it enough that I admit my shortcomings, that I find myself not much better than my neighbors . . . and not much worse? Is it enough that I



REITMANN ARCHIVES

acknowledge the "measure of the stature of the fulness of Christ"? My contemplation reaches to the depths of my soul.

What has been my life this past week, this past month, this span between my last observance and today? What good have I done? What evil have I done? Strewn along the path of my days, are there any who would be striding joyously had I not been their stumbling-block? How many have felt my helping hand? Have I made my day's work and its wage of more weight than the day's workmen and their need? If I could put my words, my deeds, my thoughts, my desires into a great scale, where would the balance fall?

As I examine myself, I come to three dusty, neglected terms: forgiveness, faith, future.

Greater than any known remedy of man, forgiveness heals the guilty soul. Long ago I came humbly to the warm hearthfire of God's forgiveness and lighted my torch. I remember now, I was not to return for a renewing until I had passed the benefit to everyone who had wronged me. I close my eyes for a moment in the agony of trying to feel right toward John, and Cliff, Agnes, Betty . . . others. . . . It comes slowly, this sense of peace, but, here at the Communion Table, it does come.

And there is faith. Not of my own strength, but in the strength, in the power, in the love of Him who died for me, I am able to do what is beyond me to do. "Ask what-

soever ye will in my name and I will do it." I ask for the grace to forgive as I hope to be forgiven.

And then, the future intrudes. This brief hour of Communion is not for itself, surely. What do I intend by being here? Is this time of sacred fellowship a habit, a routine of religion, a momentary and passing sadness? Or is it a preparation for tomorrow? I examine myself.

That First Supper which we call the Last Supper, what was that? Not the end of effort and struggle and fierce conflict, surely . . . but the beginning. For me, it begins . . . what?

I examine myself. . . .

AT the Last Supper those who took the bread and the cup saw something . . . heard something. What they saw and heard gripped them with an all-consuming urgency. Imprisoned, beaten, threatened with death, they had one answer, "We cannot but speak that which we have seen and heard." I wonder what I might have been, where I might be just now, if the guests of that long-ago Supper had been able to hold their tongues? It is a shuddering thought.

What I hear reminds me of my Lord. I begin to see again cross-marred Calvary. I pass for an unemotional person, but I feel the tears in the well of my soul.

Now . . . it is my turn.

Humbly I accept the bread . . . and with inner trembling the cup.

THE END



ILLUSTRATED BY TOM HILL

Marta's Miracle

By DAISY JENNEY CLAY

MARTA was one of the D.P. pupils from Lithuania in my English class. One day she told me her story.

She and her husband, newly married, were in Russia in the early days of the war. Her husband, imprisoned by the Reds as "unsympathetic," escaped. It was her prayer that he might manage to get back to their homeland, Lithuania.

In the office where she had found work she was terrified by the attentions of one of her superiors.

"I have a husband," she protested.

The man laughed. "Oh, him! You will never see him again." Significantly he added, "Would you prefer to go to prison?"

She was desperate to escape to Lithuania, her own country, but without a permit this was impossible. In turmoil, she was walking the street when she heard her name spoken. Looking up in astonishment, she saw an old family friend of earlier years. He said he was returning to Latvia with wife, children and his household goods. At great risk to himself he promised to help her.

Inside one of his cupboards Marta

was loaded onto a freight train with his furniture; the family traveled in the same car.

Marta heard the door close. A dozen times, she says, the train stopped at check points. Each time Marta held her breath until the guard passed on. Between stations she came out of her hiding place. There were many delays and much waiting on sidings, so that the journey took two weeks, each day full of peril of discovery.

AT last they came to the friend's destination, a city near the border of Lithuania. Here she was still in danger. To cross this line over into her own land she must have a permit. It could be obtained only from the commissar in a town five miles away, which could be reached only on foot through a forest. "Do not go tonight," the people in the station warned her. "There are robberies and murders along that road nearly every night."

But she dare not delay. Through the crime-haunted darkness she struggled on alone, arriving at dawn.

(Continued on page 84)

THE FINGER OF GOD

HAVE YOU experienced a situation in which "coincidence" has piled upon coincidence to such an extent it could be explained only as the possible intervention of God?

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HOUSE OF . . . GENERATIONS

(Continued from page 27)

Lillian Poling (and homemakers before her) baked bread and hams. From today's efficient stainless steel sink, one can look up from washing dishes "unto the hills" across the Contoocook Valley and on clear days all the way to Mount Washington, 80 miles distant.

It was under the happy spell of Long House that sons Daniel K., Clark and their sisters grew up. There was road-building to be done; trail-blazing through the 400 acres of mountainside wilderness; hikes to the top of Wolf Hill—now renamed Clark's Summit; explorations in the big attic where old trunks held their mysteries; enchantment in the barn, a child's delight with not only animals, including a pony, but a lookout platform on top, reached by a carefully-built flight of stairs; and Daddy's literal tree-house where he did much of his writing.

It was the kind of place to grow children tall, strong, vital!

From Long House those same children went their separate and yet united ways. Two of them entered the ministry. One of these rode the *Dorchester* down into the dark waters of the North Atlantic. Perhaps it was of Long House and its comradeships that Chaplain Clark Poling thought as he locked arms with three others and the four together gave their lives.

Long House was meant for bigness, for many-ness, for tangled skeins of laughter, for a dining table with all the extra boards in place. And when the children grew up into their own pursuits, their visits had to be less frequent. With only a few to tread the sturdy floors, there was an emptiness, a sadness, in the old house. Then last year Dr. and Mrs. Poling gave Long House to "Mont Lawn," Christian Herald Children's Home.

What a wealth of accumulated lore goes with it as the new teen-age program of "Mont Lawn" takes over! And what longings will be brought to it! Youngsters from the city, needy youngsters, promising youngsters for whom the promises might never otherwise come true, youngsters who have outgrown the traditional (and continuing) "Mont Lawn" program—they will keep Long House alive and happy. Who knows what new dreams shall be dreamed under its roof, what visions witnessed in its meadows or along its trails or on that summit where another youth once envisioned a mission that God chose to interrupt?

And so the new generations come. And Long House will make them listen as it has made others listen, helping to build a foundation for faith and citizenship more firm than even the granite boulders beneath. **THE END**

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One evening early last summer Dr. Dan Poling sat in the living room of my Washington home and told me that he had come to ask me to join his CHRISTIAN HERALD family and staff. At that moment the idea of becoming a regular contributor to a periodical could scarcely have been farther from my thoughts. Yet I agreed to think about it and to pray about it. As I did so, there was an immediate sense of rightness about it that has never wavered since. Through the years—as I have experimented with the question of how we can know what God's will is for us—this kind of deep inner knowing (plus certain other necessary checks) has come to be a definite sign. And when we know a certain decision to be right for us, then and then only can we have complete joy about it. That is why I embark upon this new step in my life and my writing career with such joy. I am especially proud that I join the CHRISTIAN HERALD family on this occasion of its 80th anniversary.
—Catherine Marshall



Where Fires Were Lighted

By CATHERINE MARSHALL

EVER since Sputnik we Americans have become painfully self-conscious about our educational system. A welter of articles have discussed education from the kindergarten to the graduate level. Are our schools good or not? How do our colleges and universities measure up to those of other nations?

Through the years I have seen many American campuses—north and south, east and west. I am an active trustee for one fine college. Yet not until last summer had I seen the inner workings of a foreign university. If it is a normal human inclination to draw comparisons when one travels abroad, then I was very normal during my summer in England at the University of Oxford. However since I have still seen but this one British university intimately, any generalizations can scarcely be considered authoritative. Still I gained many insights from seeing Oxford.

When the train left London's Paddington Station, I had been chatting with two American soldiers. One of them had just arrived in England from Texas. "I thought they spoke English here," he complained bitterly. "I can't understand a word anybody says . . . And what do they mean by such-and-such a firm, Limited?"

"That's like *Incorporated* in the United States," I explained.


"Oh—I see. By the way, what are *you* doing in England?"

When I told him that I was there to attend summer school at the University of Oxford, he wanted to know why I wanted to do *that*?

My reply probably sounded lame. "Well, for one thing I wanted an excuse to be abroad and yet stay for awhile in one spot, then take side trips from that center."

What I did not tell the young American was that this was the fulfillment of a teen-age dream. Once a long time ago I had sat leaning against the trunk of a gnarled locust tree—and dreamed. It would be either St. Andrews in Scotland or the University of Oxford. Hadn't both now magnanimously agreed to admit a few women? Someday I would go. Is it that there is something compulsive about teen-age dreaming? I wouldn't know—but I was on my way to Oxford.

MY first glimpse of the university city gave me an impression of a forest of spires. Then as I struggled off the train (much too loaded with baggage), above the hissing of the train there came the sound (Continued on page 45)



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THE NEW BOOKS

Reviewed by
DANIEL A. POLING

WITH ALL THE WORLD AWAY, by Edwin Balmer (Longmans Green, N.Y., \$3.75).

Here is a radiant love story rising steadily to a glorious triumph. It has a subtle but constant compliment for the discriminating reader. The three principal characters are etched to life and maintain their integrity. Steve Enwall is a composite of a good man's virtues, but without an over-emphasis on some of the particulars that make goodness unattractive. He was profoundly moved by Sigrid who lacked the courage to follow her heart, but the way Steve handles himself, the way he deals steadily with that experience, marks him for what he really is. The villain who comes for the money is moved out in due time and convincingly!

But it is Linnet who captures the reader's heart completely. Before you finish with her, be ready to ride out of some West like another Lochinvar, to carry her off to your own castle. She has faith and courage and love for little children, and even what was for the time being her overmastering fear, only adds to her loveliness. Always she gives all and eventually as should be, she wins over all. I could not imagine a more completely satisfying ending. Here is Edwin Balmer's finest writing up to now, and when he writes something better, I hope that I am still around. *Selection of Christian Herald's Family Bookshelf.*

THE REDISCOVERY OF MAN, by Waldo Frank (George Braziller, New York, 491 pp., \$6.95).

A timely and tremendously significant volume. Here is philosophy written in the grand manner, with driving eloquence. The author has traced the spiritual growth of the West, showing clearly its departure from the East, and he speaks with personal conviction that is convincing to offer a practical program for man's survival.

NO MORE WAR! by Linus Pauling (Dodd, Mead, N.Y., 254 pp., \$3.50).

A tremendously significant volume which has immediate value because of its scientific and authoritative answers to questions concerning the dangers of nuclear testing. The author writes with tremendous conviction and what he has written is worthy of a wide reading. Certainly all Americans agree that there should be "an international agreement to stop the testing of nuclear bombs," and that it be "made now." But the author is

not convincing when he deals gently with Communist Russia. He tells us that we must live in the same world with the Russians and that "we must learn to get along with them." Also, he identifies himself with Lord Boyd Orr's statement made in reply to the question, "Do you trust the Russian Foreign Office?" which was, "I do not trust any foreign office, not even my own!" Read with discrimination and with a knowledge of Linus Pauling's security record, as well as his scientific distinction, this is a timely book.

BEHOLD YOUR GOD, by Agnes Sanford (Macalester Park, St. Paul, Minn., 201 pp., \$3).

Agnes Sanford has been and is one of the most helpful and authentic leaders in the field of spiritual healing. As of my personal knowledge, she may be trusted. This book from her pen and out of her rich experience will help you pray effectively, and your faith will be steadily enriched and increased as you read.

TEACH ME TO PRAY, by James DeForest Murch (Standard, Cincinnati, 186 pp., \$2.50).

A heartwarming, sensitive guide to an effective prayer life. The author knows the way. He invites the reader to travel. He has been over the road and on these pages he proves himself to be a trustworthy guide.

THE WRECK OF THE GREY CAT, by Winston Graham (Doubleday, N.Y., 224 pp. \$3.75).

A dramatic novel, strong and vital. Reader interest is sustained to the very last when the mystery unfolds with the shipwreck. The love story is interrupted and at times breathtaking, but the worthy man who would not be denied wins, as he should.

REAPERS OF THE STORM, by Elizabeth Lyttleton and Herbert Sturz (Thomas Y. Crowell, N.Y., 303 pp., \$3.95).

This volume moves into the very heart of contemporary Spain. The authors paint a convincing picture of the tortured lives of those who dare resist their masters. Not pleasant reading and sometimes terrifying, but written with the touch of a master of theme and form. A mature novel and not for church libraries.

A YANKEE'S ODYSSEY, by James Woodress (Lippincott, Philadelphia, 347 pp., \$5.95).

Practically unknown in our time, Joel Barlow, the hero of this vivid and dynamic volume, made a significant and perhaps major contribution in the international affairs of his country in the period immediately following the Revolution. The author writes with a fascinating pen. He is both eloquent and factual. Joel Barlow began his career in the hope of becoming a poet. He served as a chaplain in the armed forces under George Washington. He sought to organize a vast American business enterprise in Europe. He became a broadminded cosmopolitan



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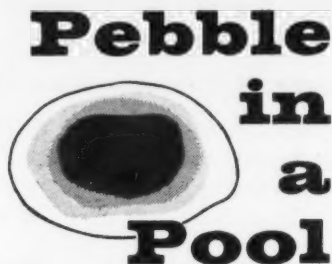
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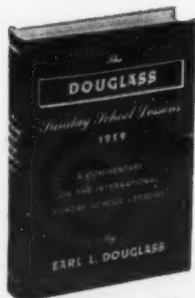
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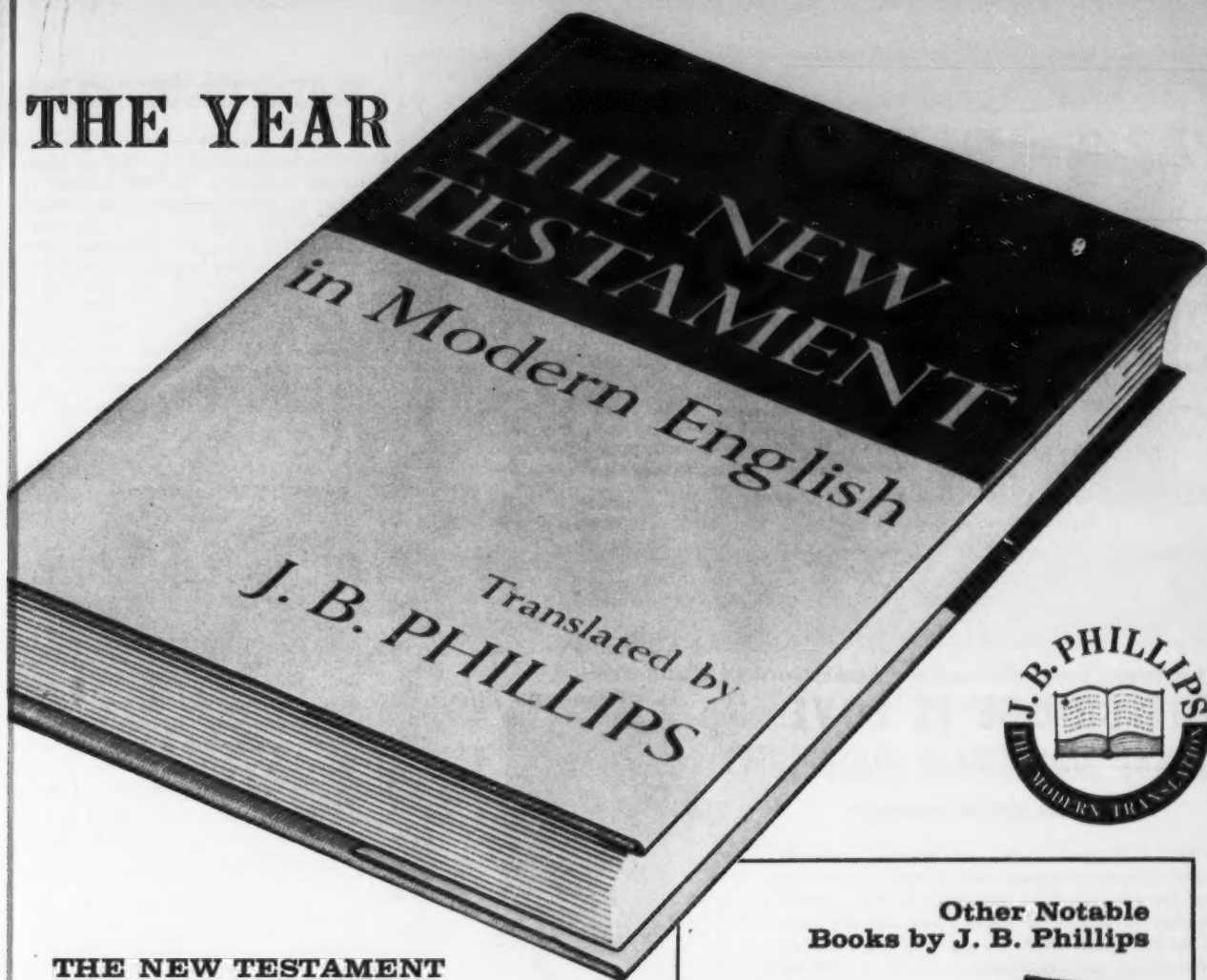
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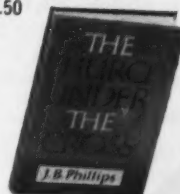
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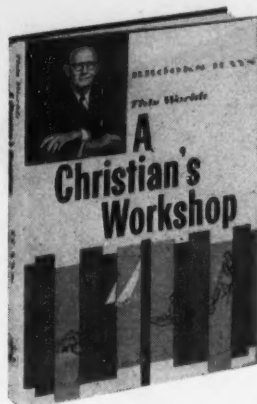


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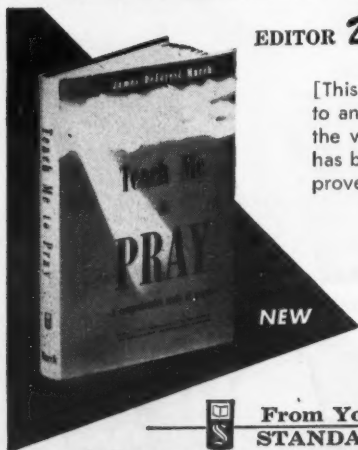
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THE SWORD OF PLEASURE, by Peter Green (World, Cleveland, 315 pp., \$3.95).

An historical novel of brutal Rome and the story of one of the neglected dictators who ruled the imperial city 40 years before Julius Caesar's death. Lucius Cornelius Sulla appears on these pages as he might have written his autobiography. Deformed of face at birth, his character was even more tragically marked. He lived and loved, he conquered and lost and died without happiness. He reveals himself as a tyrant in spite of himself. But the author makes him convincingly a man of great strength. A mature volume not for church libraries.

KING MOB, by Christopher Hibbert (World, Cleveland, 249 pp., \$4.95).

A vivid chronicle of the London riots of 1780 and the story of one of the most remarkable men of British history—Lord George Gordon. Here was a Protestant who in his later life became a Jew! This man stepped out of his class to give comfort and leadership to the brutally disregarded or tortured underworld of his time. His picture is painted here with both strokes and great conviction.

MINISTER TO MILLIONS, by Arthur Gordon (Prentice-Hall, N. Y., \$4.95).

Dr. Peale and Arthur Gordon are two fortunate men—Gordon in his subject, and Dr. Peale in his biographer. This book is a remarkable supporting volume in Dr. Peale's growing library. I find it eloquently written and deeply moving. Unmistakably Gordon has been captured by the man he writes about, and what a man Norman Vincent Peale is!

More than any other clergyman of his generation, he is "minister to millions." His newspaper column, his radio and television programs, his lectures, his sermons, his books—best-sellers by millions—and his psychiatric foundation lift him into preeminence among the clergymen of all faiths. And he is a humble man, tenderly motivated but fearless.

The classical example of Dr. Peale's spirit is the manner in which he deals with his critics as described by Arthur Gordon. That particular chapter put another mist over my eyes. Finally, everything this reviewer could write about this "minister to millions" he may and does add in tribute to Ruth Peale as wife and

mother, as inspiring companion, who is veritably an intuitive genius.

THIS WORLD—A Christian's Workshop, by Brooks Hays (Broadman, Nashville, 144 pp., \$2.50).

This new and authoritative book by Congressman Brooks Hays of Arkansas is crowded with human-interest stories and filled with the activities of a very remarkable Christian gentleman. Mr. Hays entered politics, and narrowly escaped being governor of his state before he was 30. This reviewer has known him intimately for more than a long generation, and has never found him less than forthright, honest and courageous.

Just now, in addition to all his other interests and commitments, he is serving a second term as president of the Southern Baptist Convention, one of the two largest Protestant denominations in America. Only recently he returned from a trip to Russia which was entirely a mission for the church of his faith. He gave there, and in what he has said and done since he returned, an inspiring demonstration of what Christian statesmanship divorced from partisan politics should be. A book for these troubled times.

CZARS AND PRESIDENTS, by Alexandre Tarsaidze (McDowell Obolensky, N. Y., 383 pp., \$6.50).

This volume is presented as a history of a forgotten friendship. The friendship of Russia for the United States up to the murder of the last Czar is eloquently described and annotated. The illustrations are numerous and effective. The author is eloquent in his presentation and defense of "Mother Russia" before the Reds came. There is a constant reminder of how U.S. missed on its guess during and following the Russian-Japanese War. One of our admirals announced, "It is in the interest of the United States that Japan should be victorious." That certainly was the American point of view. Not only America but the world was dominated by the fear of "the bear that walks like a man." A partisan volume which is not always objective but always eloquent and interesting.

ANDREW CONNINGTON, by Grace Irwin (Eerdmans, Grand Rapids, 276 pp., \$3.50).

A novel of conflict—the young clergyman battles to present God's Word as it has captured him, into the life of a large and fashionable church. He preaches and seeks to live with Christianity that leaves no area of life untouched—or unchanged. Spiritually, it is a revolutionary volume.

SIGMUND FREUD: MAN AND FATHER, by Martin Freud (Vanguard, N.Y., 218 pp., \$5).

The worthy son of his distinguished father has written the most illuminating and interpretative book on Freud that has yet appeared. The man is revealed as a tender and understanding parent. Always a controversial figure in the particular field of science that he and his name dominate, whatever we may think about Freudianism, we cannot afford to miss this biog-



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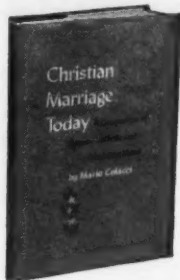
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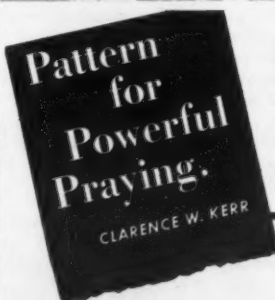
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LESSER WORLDS, by Neta Pain
(Coward-McCann, N.Y., 244 pp., \$3.75).

This is a fascinating and often mystical story of life in the world of insects. It is difficult to turn away from the book when once you move into it. The concluding chapter—"The Life of the Mind"—is worth the price of the volume and more. Here the contrast between the ant and the spider is made vivid, only a little short of tragic. To illustrate: "When we contemplate a cold and solitary beast like the spider... a creature which knows so little of the natural loyalties that she may kill and devour her mate... a monster which feels so little regard for her offspring that she may slay and devour them, too... But the ant is different... In most of her ways, she seems to show herself gentle and benevolent almost to a fault... Above all, she wins her bread and makes her way in the world by activities which are so recognizably similar to many of our own, that we can scarcely withhold a sympathetic interest."

THE VICTOR SPEAKS, by Edmund Schlink (Concordia, St. Louis, 126 pp., \$2.50).

Here are vastly rewarding meditations on the seven words spoken by Christ from the cross and on eight of the statements made by the Saviour after His resurrection. The author believes and convincingly declares that Jesus is the Christ and victor over the powers of darkness. Beyond this, he affirms that He is the only way to eternal life.

THE ORIGINS OF CHRISTIANITY, by F. C. Conybeare (University Books, Evanston, Ill., 382 pp., \$6).

Not a book to please the evangelicals. It is scholarly, iconoclastic, and, as this reviewer finds it, inconclusive and negative. Perhaps it is inevitable that it would intrigue such a theologian and scholar of the Christian Church as Reinhold Niebuhr. But in these two sentences is justification for the conclusion that the volume has no reward for those who still take their stand with the Galilean fisherman and his triumphant declaration, "Thou art the Christ, the Son of the living God." The two sentences are: "The truth is, there are two Christs. There is Christ as He really was, to whom the second Gospel

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brings us closest, from whom the fourth Gospel leads us farthest." And the author has little if any respect for St. Paul.

COLLECTIVISM IN THE CHURCHES, by Edgar C. Bundy (*The Church League of America*, Wheaton, Ill., 354 pp., \$5).

This volume will make many Christians, particularly Protestant Christians, angry—angry and with a feeling of shame and frustration. It purports to be a "documented account of the political activities of the Federal, National and World Councils of Churches." The "account" sums up to direct charges, charges that will be difficult to answer or explain away. But it is unfortunate, I think, that too frequently there is evidence of bias with a lack of objectivity. However, this reviewer cannot escape the conclusion that there is tragic justification for the title, *Collectivism in the Churches*.

CONQUERING THE SEVEN DEADLY SINS, by Lance Webb (*Abingdon*, Nashville, 224 pp., \$3).

This author, a preacher and pastor with a record of outstanding success, writes unforgettably of the seven deadly sins that, however ancient, are always contemporary. His illustrative material, drawn from the Bible and classical literature and recent plays and novels, and from just about everywhere, is at times all but overwhelming. Dr. Webb is a faithful disciple of the Holy Spirit and writes accordingly. Comparatively a young man, he has arrived, but is definitely on his way to yet greater things.

THE FANCHER TRAIN, by Amelia Bean (*Doubleday*, N.Y., 356 pp., \$3.95).

In this eloquent, dramatic and sometimes gruesome book, one of the most terrible stories of the pioneer West is revived and retold. The novel is about the massacre at Mountain Meadow during the Mormon Rebellion. The author with her own Mormon background, is uniquely equipped for her accepted task. She writes objectively with understanding of the ordeals and persecutions faced by the Mormons themselves. An eloquent, powerful book.

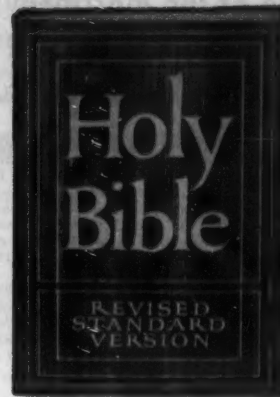
PATHWAYS TO UNDERSTANDING, by Harold E. Kohn (*Eerdmans*, Grand Rapids, 196 pp., \$3).

A mind-challenging and soul-enriching little volume. These outdoor adventures and meditations are crowded with illustrations, and illustrated then with wood engravings from original drawings by the author. I have found the volume a veritable delight.

A NEW ENGLAND GIRLHOOD, by Nancy Hale (*Little, Brown*, Boston, 232 pp., \$3.75).

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By **RUTH C. IKERMAN**

Travel with the Weather

THE summer my husband and I drove the Alaskan Highway, we explored many criss-crossing roads.

In the middle of a beautiful day we saw a frame house behind a gasoline pump. It looked like a good place to stop for coffee and a sandwich.

We knocked on the door and met the woman who had lived there for over half a century. She invited us in.

Her home was so attractive and the food so good that we wanted to remain for the evening meal. And could she offer us a place to stay overnight?

Our hostess stepped to the open door and pointed to the blue sky and the sunlight glistening on the tall, snowcapped peaks beyond. She did not want to seem inhospitable, she said, and she would like us to visit with her longer. But she felt we should not spend one minute more with her. We should be outside enjoying the view.

She placed her hand on my arm and looked at me intently as she said, "Honey, always travel with the weather."

She told us that in Alaska she had learned as a girl always to take advantage of such clear beautiful days and travel as far as she could. For tomorrow the clouds might hem in the peaks so they could not be seen.

She "shooed" us out to the car and waved us good-by.

The next day we drove through blinding rain which completely obscured the mountains.

This glorious autumn, there will be beautiful days to be enjoyed. Such lovely hours call for a quick picnic even if the dishes have to wait in the sink. "Tomorrow" the children will be grown and away in their own homes.

Friends who expect to enjoy each other when they can find more time might better have a brief visit now. Today they can admire the bronze chrysanthemums at the edge of the lawn. One may be moved to a new community before the flowers bloom by the hedge in the spring.

Tonight in the fragrant twilight may be the best opportunity of a year for a father and son to confide in each other. Or for a mother to go out to the yard and hold the other end of the jump rope for her daughters.

Maybe a husband should get the car out of the garage and take his wife on a brief drive through their favorite valley while the moon wraps the earth in cellophane.

Wise in the ways of life was the woman who told me, "Honey, travel with the weather."

THE END

WHERE FIRES WERE LIGHTED

(Continued from page 35)

of bells. Spires and bells—more typical of Oxford than I knew.

An ancient cab brought me to St. Hilda's College—one of the 35 colleges that make up the university. About 220 students were to arrive that day, more than three-quarters of them American. But Syria, Nigeria, France, New Zealand, Japan, Germany, Greece, and Luxembourg were also represented.

We soon discovered St. Hilda's to be the least attractive of all the colleges. Its architecture was not entrancing medieval or slightly later like the others, just worn-out late Victorian.

The plumbing was also Victorian. You would have to see it to believe it. For delicacy's sake I shall not try to describe some features of it. The bath tub in the "hall" where I lived had been designed for an emaciated giant—seven feet long, very narrow. At the middle the porcelain was worn right down to the iron from generations of down-sittings and uprisings.

Of course by Oxford standards the tub had been installed yesterday. For Oxford's oldest colleges date from the 13th century. When New College was established in 1386, at least six other colleges were already in existence.

It was always interesting to watch the faces of American tourists when they were given some such bit of information.

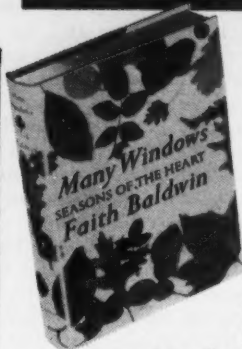
"Did I understand you to say that this is the new wing?"

"Yes, Madam, one of the last built. This one was completed in 1718."

But though history and lively ghosts fall over themselves at Oxford, it is also a bustling modern city. Morris cars are made on the outskirts of town. Traffic is heavy. In fact, Oxford's main thoroughfare—High Street—is said to be the most heavily traveled street in the British Isles. I can well believe it. I found it worth one's life to cross High Street.

Many of the colleges are built right on the High. There was a feeling of cloistered seclusion only when one stepped through a stone gateway into one of the college quadrangles. Often there would be a quad behind a quad—with century-old turf, flower borders, and gay window-boxes fastened to the ancient stone walls in some mysterious way.

Age, however, was not the only difference between Oxford and American colleges and universities. For many a freshman in the United States, his first college year is a nightmare of adjustment and challenge. At Oxford, a first-year man—after the years of discipline and confinement in an English "public school"—is likely to have a feeling of astonished freedom. True, he and an-



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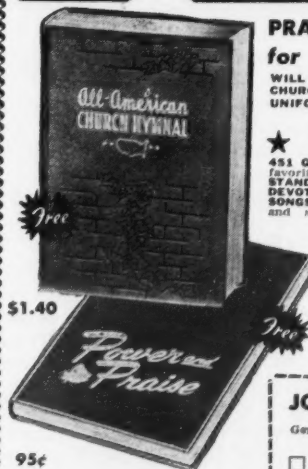


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other student have one weekly confer-
ence with their tutor, and he is
expected to do some reading and write
a short weekly essay. Beyond that, he's
completely on his own. There are no
tests or exams until the end of his first
year, then only superficial ones that do
not count toward his degree. He may
attend lectures or not; no one seems to
care a whit if he chooses not to.

Consequently most Oxford lectures
are poorly attended. Perhaps this dis-
courage the lecturers. At any rate, we
Americans at the summer school soon
discovered that there is little effort on
the part of the lecturers to deliver their
material in interesting fashion. Quite
obviously the speakers, most of them
eminent scholars in their respective
fields, had had their noses in dusty
books for a very long time and knew
nothing whatsoever about public
speaking. One by one they did all the
things that a speaker should never,
never do. And, lecture by lecture, their
audiences dwindled.

For the most part, there was also a
deplorable absence of the feel and
drawing power of human interest ma-
terial, those tidbits of history that make
another century come alive. The lec-
turer's attitude seemed to be: "If you
want an education, we refuse to feed
you any tasty morsels. A scholar has no
right to expect his material to delight
him or anyone else."

The poor attendance must not be
completely the fault of the Oxford
undergraduate. For whenever an
American professor (for example, a
Fullbright lecturer) arrives at Oxford,
he is always warned not to be surprised
if he has a slim audience. Usually it has
been the Oxford officials who have
been surprised. Sometimes by the
American's second lecture, the hall is
full. By the third, a larger hall has to
be sought.

Which proves what? Mainly that the
English like material presented at-
tractively just as much as other people.
Also that the lack of emphasis on the
spoken word as opposed to the written
word in England may have serious
ramifications.

One of these is that most churches in
the British Isles are even more sparsely
attended than Oxford's lecture halls. At
one of Oxford's most famous churches
one Sunday last summer, there were
more people in the choir than in the
congregation. At a Presbyterian church
in London, where a Cambridge divine
was preaching on a Sunday morning,
there were mostly old people with a
few children. A person here—a person
there—gaps of 10 to 15 feet between.
The atmosphere was as dead as that in
the cemetery just outside the church
doors. There was the same lack of any
real feeling for the power of the spoken
word that I had seen at Oxford.

That morning I thought of how
alarmed and shocked Peter Marshall
had been over some reports in his
mother's letters of the meager attend-
ance in Scottish churches during the
Second World War. At the height of
the invasion scare, when Britons
thought their tight little Isle might be
invaded any minute, not even fear had
driven them into their churches.

This is not because the British are
not spiritually hungry like other human
beings or because they are unrespon-
sive. Billy Graham's immense crowds
during his campaigns in England and
Scotland proved that. Indeed when-
ever real spiritual food is attractively
presented from British pulpits, the peo-
ple will come to receive it. I attended
at least two London churches that are
notable exceptions to the almost empty
churches elsewhere—the City Temple
and St. Martins-in-the-Fields.

It is worth mentioning that many
thoughtful British clergymen are
greatly alarmed at this low ebb tide of
ecclesiastical vitality. Recently both
the Lambeth Conference and a world-
wide conference of Methodists have
sounded a note of gravest alarm on this.

If some of Oxford's famous ghosts
could speak, they would be sounding
the same note of alarm. For did not
John Wycliffe, the "Morning Star of
the Protestant Reformation," begin his
poignant preaching at Oxford? And did
not John Wesley devote his life to
shaking the church of his day out of
its lethargy? Wesley was a fellow at
Lincoln College. His rooms may still be
seen there, as well as the pulpit from
which he preached in the little college
chapel. In those days—before he took
to preaching in the fields and byways
—he liked to chat with his chapel con-
gregation. He would lean his elbows on
a cushion on top of the pulpit. A cush-
ion still rests in the same spot—whether
the original one, I dare not say.

Oxford had other rebels and re-
formers too, such as the Bishops Lati-
mer and Ridley, who helped to spark
the Reformation. They lived in a day
when those who discovered that you
had political or religious ideas at var-
iance with theirs did their best to have
you burned at the stake or hanged and
cut into pieces—and this often in the
name of the love of Christ.

In March, 1554, Latimer and Ridley
were given a chance to debate with
Catholic divines. It amounted to de-
bating for their lives. The only trouble
was that the verdict was pretty well
decided before they began. The "dis-
putation" took place in the Divinity
School—one of the most beautiful
buildings surviving in present-day Ox-
ford. Later, standing in the Church of
St. Mary-the-Virgin, they were con-
demned to be burned to death. Today
a guide can point out exactly where

they stood to hear their sentence of doom. On a crisp October day in 1555, the two men were led to their stakes "in the Towne Ditch, over against Baliell College."

Most of us are inclined to feel that the Christian martyrs were supermen of some lofty spiritual sort. It helps us to know—and also increases the pathos of history—that they were as human as we. Both Latimer and Ridley were afraid that they might prove cowardly.

Yet when the test came, neither man was found wanting. A contemporary account tells how each man was chained to a stake at the waist. Then "they brought a faggot, kindled with fire, and laid the same down at Master Ridley's feet. To whom Master Latimer spake in this manner—'Be of good comfort, Master Ridley, and play the man. We shall this day light such a candle, by God's grace, in England, as I trust shall never be put out.'"

"And Ridley cried often, 'Lord, receive my spirit,' Master Latimer crying as vehemently on the other side, 'O Father of Heaven, receive my soul.' After that he stroked his face with his hands, as it were, bathed them a little in the fire, he soon died with very little pain. . . .

"But Master Ridley, by reason of the evil making of the fire unto

him, because the wooden faggots were laid about the gorse, and overhigh built, the fire burned first beneath. After his legs were consumed, the upper parts were all untouched with flame, and when the flame touched the gunpowder (tied by his brother in a bag about his neck) he was seen to stir no more, but burned on the other side, falling down at Master Latimer's feet. . . ."

Archbishop Cranmer, who also could no longer subscribe to certain tenets of the Catholic church of his day, watched that terrible scene from his prison window. He suffered the same fate a few months hence.

OXFORD'S heavy traffic now rumbles over a small bronze plaque set into the street where the burnings took place. And there are the spires of the Martyr's Memorial close by in St. Giles Street to immortalize the three men, plus more than 225,000,000 Protestants across the world to give testimony that Master Latimer's prophesy, made that October day, has indeed come true: a fire was kindled that can never be put out.

The list of Oxford's great men could go on and on. Sir Christopher Wren of Wadham College and All Soul's; Adam Smith and Matthew Arnold of Balliol;

Sir Walter Raleigh and John Henry Newman of Oriel; John Ruskin of Corpus Christi, and others.

The presence of Oxford's many distinguished ghosts is one reason why the atmosphere of this university city can get under one's skin. It does something to a person to know that so many great men who helped to mold the world's history, ate at the same table, worshiped in the same chapel (perhaps traced with their eyes the same carvings on the vaulted roof during many a dull sermon), took the same walk in the Christ Church meadows and saw black-winged swallows as one does today.

In the main, American colleges—largely the products of German university ideas of the last century—develop men of action. A university like Oxford tends to develop men of quiet scholarship, writers, professors.

In addition, it seems to me that the Oxford system is largely dependent for its success on its tutors. If a man should be fortunate enough to have a series of exceptionally fine tutors, then the education he would receive at Oxford would be second to none. If he were not so fortunate, then there would be little at Oxford on which to fall back.

But though we at the summer school were disappointed with the lectures, in fairness I should say this: One educational technique put to work in the

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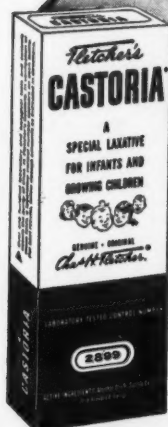
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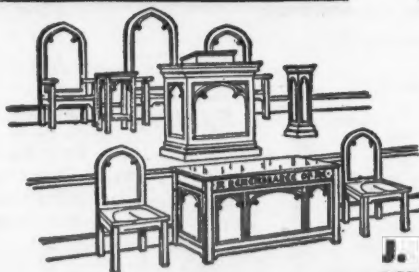


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It was the men of that century who made the first major sallies into the New World. I'm glad they did! For though there are many things that I admire deeply about the English (their cooking and their weather not being among them), I came away from Oxford with the feeling that the best of America's colleges need make no apologies to any foreign university.

There is at least one national characteristic of my countrymen that people of other nations do not understand at all. That is our constant self-criticism; our determined and continuous efforts toward improving the status-quo. We are our own worst critics.

Just occasionally it might be healthy for us to try the opposite tack. We might try going down on our knees in gratitude to God that we are citizens of the United States; being exceedingly grateful for the institutions and way of life that we have developed—including our higher education. We might even dust off our pride for a variety of seemingly inconsequential trivia—things like comfortable homes with central heating and attractive bathrooms; food of some variety and with some seasoning; salads; supermarkets; washing machines; plenty of paper and paper products. If such gratitude for one's nation be jingoism, then so be it.

Even so, I left Oxford knowing that I would long cherish the memory of Magdalen's beautiful tower against the sky; the chimes of the Merton bells and the ringing, ringing of the Christ Church bells on the still air; St. Hilda's lawn sloping down to the Cherwell that flows so softly by; the stalks of delphinium six feet tall; the searching for rare or secondhand books at Blackwell's; the long climb up flight after flight of the shallow stairs of the world-famous Bodleian Library.

And the Bodleian reminds me of the description of one of the books about Oxford in its library catalogue. Somehow it seemed like a fitting description of my study of the 17th century:

*Lord, have mercy upon us; or the
visitation of Oxford begun April
11, 1648.*

THE END

CHRISTIAN HERALD

WOMAN'S PLACE
IN THE CHURCH
By JANE KIRK



CONRAD MOULTON

THE trick is to treat, say these Iowa City youngsters who, sponsored by the local Council of Church Women, shared last Halloween by helping sick and needy children throughout the world. Two million good-spirited goblins collected over a million dollars for UNICEF to send food and medicine to needy boys and girls. There are over 600 million children in the world who are ill or undernourished.



Photo: Iowa City (Iowa) Press-Clusen

HALLOWEEN PARTY

with an International flair

GHOSTS and goblins are going out of style as Halloween goes international. Collections for UNICEF, the UN agency which cares for the world's children, are now carried on in 8500 communities. This is a tendency worth cultivating.

In October, 1950, a small Sunday-school class in Pennsylvania had the idea of turning over the money they collected in their "Trick or Treat" rounds on Halloween to UNICEF. Other youngsters liked the idea, too, and so it has spread throughout the country. The pennies, nickels and dimes collected on Halloween last year mounted up to a million dollars, and provided children throughout the world with milk, medicine and drugs they needed and could not otherwise get.

Once Halloween was a fearful night associated with witchcraft. In more recent years it became an occasion for pranksters to do acts of mischief in the not-very-convincing guise of ghosts and witches. Today there are many children who have grown up in communities where Halloween window-painting contests, ragamuffin parades, and ringing doorbells for UNICEF have so taken the emphasis away from mischief, that this is their concept of the holiday. (Continued next page)



DEVOTIONS FOR WOMEN

Disadvantages Turned to Advantage

By FLORENCE C. BRILLHART

Hymn: "All the Way My Saviour Leads Me"

Scripture: II Corinthians 12:7-10; Romans 8:28

Meditation: All of us have handicaps of one kind or another. The word simply means "disadvantage." Maybe you can't bake a decent pie, you get frightened when you are asked to speak in a meeting, you weren't able to finish high school or you just never could learn to knit. Some handicaps are physical, others are of the spirit. We know that Christians are not promised immunity to trouble or suffering.

Without wailing against fate or crying that God was unjust, Paul demonstrated the principle of acceptance in difficult situations. Because of this he let his "thorn in the flesh"—whatever the handicap was—make him better instead of bitter. Looking on the bright side of life, he simply drew up closer to God and transformed his weakness into strength. Paul was a bigger man because of his affliction.

Books of history and biography overflow with examples of men and women who have borne suffering and defeat bravely. Have you ever wondered what Helen Keller might have been *with* all her faculties? At three and four she was full of despair and rebellion. Soon afterward she took hold of God's law and acceptance, accompanied by faith.

Later, when she was 69, Helen Keller said of herself: "If I regarded my life from the standpoint of a pessimist, I should be undone. I should ask in vain for the light which does not visit my eyes and the music that does not ring in my ears. I should beg for day and night and never be satisfied. I should sit apart in awful solitude, a prey to fear and despair. But since I consider it a duty to myself and others to be happy, I escape a misery worse than physical deprivation."* Helen Keller's handicaps plus her courageous soul produced a personality of unusual charm and rare usefulness.

Most of us know of Charles Steinmetz' astounding achievements in electrical engineering, but few know what he battled. Steinmetz was a hunchback from birth, as were his father and grandfather, and never free from pain. When he was a year old his mother died. Just before his graduation from college, the German authorities exiled him because of what they called "radical tendencies."

In 1889 Steinmetz arrived in America friendless, distrusted and desperately poor. But in 1923, when he died, scientists from the whole world vied to do him honor.

Thousands returned from our twentieth-century wars crippled. They and their families have had to face the handicaps and many have proved gloriously their ability to overcome.

God will not permit trouble of any kind to fall upon us unless He has a specific plan by which the handicap can be a help. To believe this calls for faith and courage of the highest order, but it shuts out all bitterness and rebellion against circumstances. Let us remember that when it says His "strength is made perfect in weakness" that means our weakness.

Solo: "Sweet Peace, the Gift of God's Love"

Prayer: God, grant us the courage to change those things we can change, the serenity to accept those things we cannot change, and the wisdom to know the difference. Amen.

*From "Right Here, Right Now," by Margaret Applegarth, Harper & Bros., N.Y.

But perhaps you live in a community where interest even in window-painting contests and the like has begun to wane. Then here is your group's opportunity to come up with a fresh slant for Halloween—community parties with an international theme—to include dressing up in costume and various contests, with prizes to be awarded by merchants. It is customary for a group sponsoring a UNICEF collection to hold a traditional Halloween party for the children who have collected the money, when they turn in their collections. Your party with its distinct international flavor will help point up the purpose of these collections.

It is most important that your Halloween plans appeal to teenagers, as they are the ones most likely to look for mischief, if there is not something else excitingly constructive for them to do. Get them interested in making the plans and preparations for their own Halloween party. Perhaps it would be best to divide it into an early party for younger children and a later one for the older group.

Halloween is one time when youngsters want to assert their abilities—to do something—not have it done for them. Let them do everything themselves so they feel it is actually their party. They should, of course, hold an advance meeting to appoint committees and discuss duties.

They can plan their own refreshments, to be supplied by the various mothers or made by the youngsters themselves. They can arrange for getting them to the proper places on time, as well as serving them. They can decide on the contests and games they would like to have. It will be up to the adult advisor to inspire them with the idea of carrying out the theme.

A FASHION show of foreign costumes would make a colorful feature of your Halloween observance. Insist that no one can appear in the fashion show unless he or she wears an *authentic* costume of a foreign land. The young people will have great fun and excitement tracking down leads as to where authentic foreign costumes may be located. (Extensive travelers or families who have lived abroad because of business or the armed services, are good sources.) They will be energetic in encouraging children of foreign-born families in the community to appear in native costumes.

A secondary show might be held for homemade costumes, copying the native dress of different lands, so that no one need feel left out. Of course all sorts of costumes may be worn to collect for UNICEF and come to the party, but only foreign costumes will be modeled on the platform.



Let the youngsters themselves either serve as judges for the show or be responsible for choosing the judges. One of their group may act as commentator, giving the name of the country represented by each costume, and making a few explanatory remarks about it from prepared notes. You may tell, for instance, what the costume is made of, what its trimmings are called, how it was obtained, and so on. It is a good idea to place seats for a fashion show facing in toward a center aisle, thus giving everybody a good view of the costumes as they pass by and on up to the stage.

Possibilities are endless for contests suitable for an international Halloween party. Compositions might be written about holidays of other lands—one country to a composition. Posters or paintings could show young artists' conceptions of life in other lands. Display all art work at the party. A singing contest would feature national anthems or typical songs of foreign countries. A foreign doll exhibit will give the little girls a chance to participate. Dolls should be brought a week in advance of Halloween, each marked with the girl's name and the country the doll represents. Display them so

they can't be handled by visitors and give prizes for the most unique, the most beautiful, the one made of the most unusual material.

Even games may be given an international flavor. Try a flag-guessing spelldown. Hold up reproductions of the flags of different countries and let alternating sides guess what countries they represent. See which side puts the other out first.



Play a form of charades with properties. Let each team draw out of a hat the name of a well-known foreign children's book or story, something like *Heidi*, *Hans Brinker*, *Babar*, *The Jungle Book*, *Aladdin*, *Pinochio* or *Marco Polo*. (Your librarian will know which titles are most familiar to your community's young readers.) Teams act out a scene from the books selected, and it is up to the rest to guess the book and country it represents.

Admission to the party may be a donation to UNICEF, or a carton of coins collected in the official way from house to house. If your area has not yet undertaken "Trick or Treat for UNICEF" perhaps your young people would like to organize this project. Information about how to proceed, official identification cards and labels may be obtained by writing to: U.S. Committee for UNICEF, United Nations, New York, N.Y. Cost of kit is \$1.

UNICEF is the world's largest international effort to improve the health and welfare of children and their mothers. An integral part of the United Nations, UNICEF was set up in 1946 by the General Assembly.

There is other material available from the U.S. Committee for UNICEF which will give you ideas for games and contests. For \$1.00 you can obtain a "Hi Neighbor" book, which is 64 pages filled with fun activities—folk tales, simple crafts and recipes, games, folk songs, traditional dress, flags, maps and festivals of Indonesia, Italy, Lebanon, Paraguay and Uganda, all designed for group activity. Phonograph records of folksongs and games are also available. These could be used as entertainment for your party.

BANQUET DECORATIONS ON A BUDGET

DECORATING committees often find it something of a problem to carry out a color scheme simply and inexpensively over a large number of banquet tables, especially when garden flowers are scarce. The best solution is a strip of crepe paper, about six inches wide, laid down the center of a white banquet cloth (which may be paper). This strip of decoration gives color without taking up much space. Ruffle edges of crepe paper strip by stretching between fingers.

A second color may be introduced by placing another strip of crepe paper four inches wide on top of the first

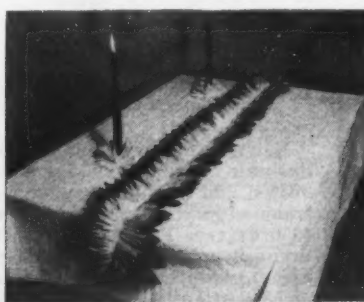
and ruffling in the same manner. These strips may be used alone, or form a colorful base for anything in keeping with the occasion you may wish to place on them, including favors. Candlesticks and bowls of flowers, fruits and nuts may be set at intervals along the strip. Cut-out black musical notes may be sprinkled on it at random for a choir banquet, clippings from the comics for a children's affair, baby dolls or toy cooking equipment for Mother's Day, miniature sports equipment or toy autos for a father-and-son banquet, cut-outs from Christmas cards for a Christmas guest luncheon, or wax can-

dle figures in keeping with the season.

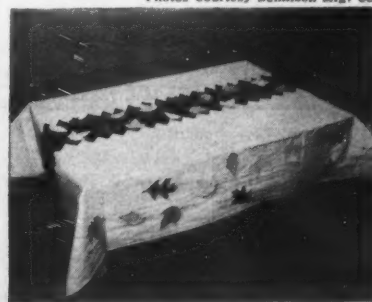
One spring, a Girl Scout troop which had chosen the violet for its flower decorated tables for its "fly-up" dinner with strips of green (the Girl Scout color) and purple (for violets). Green candles in low glass holders were placed two to a table and in between were little cheese glasses holding clusters of violets the girls had picked along the street and in vacant lots. A Cub Scout "blue and gold" dinner was made gay with a blue strip of crepe paper sprinkled with gold stars cut from construction paper, using a cookie cutter for pattern. (Cont'd next page)



Winter: White snowflakes on blue crepe.



Spring: A runner of gay flower petals.



Fall: Colored leaves on brown strip.

Photos Courtesy Dennison Mfg. Co.

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For the harvest season a pretty trim is made with a strip of brown crepe paper about 9½" x 62". Refold strip, making it about 9½" x 4", and cut the open sides into points. Unfold the strip and cut both ends into three points. Cut autumn leaves out of green, red and yellow construction paper, using real leaves for patterns. Maple, oak and elm give a good variety of shapes. Scatter these in mixed colors over the brown crepe. You could use pressed real leaves but fresh ones would wither in a few hours. If it is to be a buffet table, more leaves can be pinned or pasted to the front of the tablecloth where it hangs over the edge.

An attractive wintertime decoration can be made by using a strip of French blue crepe paper about 10" x 60". Refold strip, making it about 10" x 4". Cut ends of fold into icicle-shaped peaks. Unfold and lay across table. Make snowflake designs from white paper 3½" or 5" square. Fold each square in half diagonally, then in half

again. Cut out an irregular design on both folded sides to get interesting snowflake patterns. Unfold. Dot paste on points of snowflakes and sprinkle with silver flitter. Arrange flakes on blue icicle strip.

For spring, a petal-shaped ruffle strip in three colors is refreshing. Cut a 7½"-wide strip of Grass Green crepe, a 5½"-wide strip of Nile Green and a 3"-wide strip of Canary Yellow across the fold. While still folded, cut ends of each strip into several points. Unfold each strip. Pin yellow and Nile Green across Grass Green strip and gather through center with sewing machine.

JUST set your imagination working and you can have delightful table trims. Take a look at dinner-table settings in department stores. You can duplicate those lovely colors without the expense—and, even more important—without the laundering. Get the colored crepe paper you'll need—and start becoming an artist at decorating.

Christian Herald Large Quantity Recipe File

PEACH COBBLER (for 80)

Sliced canned or fresh peaches	3 gallons
Sugar	2 quarts
Nutmeg	6 teaspoons
Batter:	
Sugar	1 quart
Shortening	2¼ cups
Eggs	12
Milk	1 quart
Flour	3 quarts
Baking powder	½ cup
Salt	2 tablespoons

Divide peaches into four greased pans (serving 20 each). Sprinkle over each pan of peaches 2 cups of sugar and 1½ teaspoons nutmeg, mixed. Make batter by creaming sugar and shortening, add eggs, and beat. Stir in alternately milk and dry ingredients sifted and mixed. Cover peaches with batter. Bake 30 to 40 min. at 375 degrees F. Serve with pitchers of cream—or whipped cream if you prefer.

Christian Herald Large Quantity Recipe File

APPLE CRISP (for 50)

Sugar	2 cups (14 oz.)
Melted butter	¾ cup (6 oz.)
Salt	1 tablespoon
Cinnamon	2 tablespoons
Sliced fresh apples	10 quarts (9 lbs.)
Butter	2 cups (1 lb.)
Sugar	1 quart (1¾ lbs.)
Flour	¾ cup (3 oz.)
Cereal flakes	5 quarts (1 lb.)
(corn, bran, raisin bran)	

Mix together first amount of sugar, melted butter, salt and cinnamon. Sprinkle mixture in baking pans. Place apples on sugar mixture. Cream butter, add remaining sugar and flour, mix well. Crush cereal, add to creamed mixture, sprinkle over apples. Cover. Bake in moderate oven (350 degrees F.) 30 minutes. Remove cover; bake 30 minutes longer, or until apples are tender. Serve warm. (Good with a scoop of ice cream, whipped cream, or hard sauce.) Makes 12 pounds of pudding or 50 portions, ½ cup each.—*Courtesy General Foods*

EIGHTY YEARS...

(Continued from page 23)

which teams of two visited an accumulated list of prospects, was found to be effective. Sometimes the teams were not quite sure of what they were "selling." Many of them appeared to be willing to settle for church membership, assuming the pastor and church staff would take it from there.

They were not alone in tending to equate church membership with personal commitment. The "church" was on the upgrade in Protestantism. There was a new emphasis upon the corporate side of worship and Christian action, as distinct from individual worship and action—a comparatively revolutionary development in Protestantism. Religious liturgy and religious lobbying are only two of the manifestations of the trend, liturgy being resisted a good deal more strenuously than lobbying, it would appear.

As "churchmanship" began to make itself heard, other voices—among them those of the great evangelists of the Christian Herald years, D. L. Moody, Billy Sunday, Billy Graham and others—made the religious case for the individual. The millions who came to hear them indicated a spiritual hunger, or at least a surplus of spiritual energy abroad in the land, which the churches were not satisfying or enlisting any more completely at the end than at the start of the 80 years.

Still, the churches had an admirable record, as far as membership was concerned. In 1878 there were some 9,500,000 church members in America—20 per cent of the population. Today, the more than 104,000,000 church members comprise 61 per cent of the total population. In 1958 there are 10 million more Protestants alone than there were people in the whole nation at the time of the 1880 census.

A sample survey by the U.S. Bureau of Census early in 1958 indicated that 96 per cent of Americans regard themselves as having affiliations with some religious body or other (a regard the churches obviously do not share). Although the bland optimism of many of the unattached devout can be discounted, the fact that they are willing even in their own minds to identify themselves with a church, is something brand new in American life. The churches are commanding a respect today they have not had since the days of the Pilgrim fathers. If the churches are not making the most of their opportunity, it is not the fault of the "religious climate."

The churches were not only on better speaking terms with the populace but with each other, in 1958. It is hard to imagine the fierce denominationalism of the 1880s.

(Continued on page 74)



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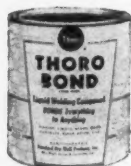
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Pretty Claudia Dehring poses with the miniature crèche, which is in full color.

Build a Nativity Set

By STEVE ELLINGSON

WHEN the Christ-In-Christmas Committee asked us to support their program last year, we had no idea what a delightful experience lay ahead of us. For 14 years we had been writing do-it-yourself columns for newspapers, but this was a project that was different.

The committee asked us to support their campaign by creating a do-it-yourself Nativity scene that could be easily constructed by an inexperienced

person. They wanted the scene to be in full color, with figures two-thirds life size, and suitable for use both indoors and out. When the scene was completed, they asked that it be made available to church groups and families everywhere.

The idea sounded good so we got busy. Artist Charles Howell, a very devoted man, was commissioned to do the painting. After considerable research, to insure authenticity, he began



Rev. Glen Rowles, Van Nuys, Calif., is shown with two-thirds life-size scene.

CHRISTIAN HERALD

the work. Eight months later it was completed. The next step was to have the pictures reproduced in quantity. Care was taken to preserve the many bright and original colors during the printing process.

After the scene had been featured in **CHRISTIAN HERALD**, our office was flooded with mail from people who wanted to make it for their yard decorations. Sunday-school teachers wanted the project for their classes. Ladies aid societies and women's clubs wanted them for their bazaars and money-raising programs. Men's clubs made them to be installed in church yards.

But it was after Christmas that we most enjoyed our part in this great program. People from all over the country sent letters and colored photographs. Each told us about his scene and where it was used. Harold Schafer, a filling-station operator in Seaside, Ore., sent us a picture of his scene. He said, "I put mine right out beside the highway where thousands of motorists saw it. It was a good reminder that there is more to Christmas than drinking."

Mrs. Earl Longanecher of Tonasket, Wash., wrote, "Our whole family enjoyed preparing the scene."

Mrs. Leata Reichert of Grand Chain, Ill., said, "The colors in the scene were unsurpassed, we had nothing but compliments and it stood up under terrible weather conditions, looking as good as new."

This is a scene that's very easy to construct. The pictures are printed in many bright colors. All that's necessary is to paste the pictures on plywood and saw them out. Next you coat them with a waterproof material and they're ready to be displayed, either indoors or out. Complete directions are furnished with each set.

To obtain the complete Nativity scene, pictures No. C-7 shown here, send \$10 by check, coin or money order to Steve Ellingson, Christian Herald Pattern Dept., Van Nuys, Calif.

If you desire a scene without animals, order these figures: Mary, Joseph, the Christ Child, the Three Wisemen and the Shepherd for \$5. Ask for assortment No. 154.

Last year there were so many requests for a miniature Nativity scene to be used as a table decoration, on a mantle or under the Christmas tree, that we have designed one of these also. It's pictured here, with little Claudia Dehring. This scene is also in full color. The figures are the same as the large ones, but are to be mounted on cardboard rather than wood. They are excellent children's projects. This miniature scene, including a full-size pattern for the stable is available for \$3. Ask for miniature scene No. 180.

THE END

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FEEL BETTER FAST—with BAYER® ASPIRIN

Daily Meditations

by HALFORD E. LUCCOCK

Wednesday, October 1

READ I THESSALONIANS 1:5

A FAMOUS PHILOSOPHER has said that it is the task of philosophy to translate events into ideas. That may be. But it is the task of Christian living to do the very opposite of that—to *translate ideas into events*. It is the task of the individual Christian and of the church to translate the great ideas of the Gospel into events in life. To translate, for instance, the idea of love into the events of loving behavior. That is what God did in the incarnation of our Lord. The idea of God's love has been translated into the deed of God in Jesus Christ.

We thank Thee, O God, for the great words of life which Thou hast given us. May our religion be one of deed as well as word. Amen.

Thursday, October 2

READ PSALM 46:1-3

A PHRASE we often hear in discussions of a person's financial resources is "frozen assets." It means those assets which a person cannot readily turn into cash. The phrase has a chill about it! The assets are "frozen"; the owner cannot "thaw" them out. It might be property which cannot be sold immediately, minerals or oil in the ground, valuable eventually, but not available now.

There are "frozen assets" in the spiritual world. These often are "frozen assets" of faith. They are truths of our religion, but they are not available for support in a time of need because they have not been used or obeyed.

Help us, O God, to keep our faith in Thee active and alive. Help us to use it daily, so that it may be a present help in time of trouble. For Jesus' sake, Amen.

Friday, October 3

READ MATTHEW 10:7, 8

BERNARD SHAW gave an arresting definition of a gentleman. He said, "A gentleman is one who puts in more than he takes out." Can we live up to that description?

We have all "taken out" plenty from the common wealth of the world. Others have labored, and we have entered into their labors. We have "taken

out" all the care, education, training, equipment for life. Are we "charity patients," or do we put back in service to others as much as we take out? Our religious faith has come to us from the hands of others. Do we put it back by passing it on?

We are grateful to Thee, O God, for all the rich gifts that have come to us, and for the unspeakable gift of Christ. Help us to give freely unto Thee. In Jesus' name, Amen.

Saturday, October 4

READ GALATIANS 5:1

OFTEN, WHEN A CITY honors a visitor, or one of its own sons who has made some notable achievement, it confers on him an honor which is called, "the freedom of the city." Sometimes a key is presented as a token of the honor. But it is just a symbolic expression.

To the Christian, however, there is a real meaning of the phrase. To the person who is a genuine disciple of Jesus Christ, there is given the "freedom of the city" in a real way. With God's strength, he is given freedom from being bound by the temptations of the city, freedom from its pitfalls, freedom from conformity to ways which are not Christian.

Help us, O God, to stand fast in the freedom which has been given us in Christ. In His name, Amen.

Sunday, October 5

READ II CORINTHIANS 4:16-18

ONE OF THE NEW motion picture screens is advertised with large exclamation points as "presenting life in three dimensions." That starts us thinking about the proper dimensions of life. Sometimes people have life in "one dimension." That is, they have only one dimension to measure life—the present. They do not have any deep dimension of the past. Their lives do not contain the wisdom of yesterday, the truth which came in the life and teaching of Christ in the far past. They live only for today and by the fashions of today. So, their lives are *thin*, with no depth.

Help us, O God, to lift up ourselves from the things that are temporary to

the things that are eternal. May we have room in our minds for the Ancient of Days. In Jesus' name, Amen.

Monday, October 6

READ I CORINTHIANS 13:4-7

ABOUT 70 years ago, a little girl wrote this to her pastor: "With most people, it seems to me, that getting more intimate with someone means that you have the privilege of scolding." That seems a strange idea of "being intimate"! Yet the little girl made a shrewd observation. Sometimes people drop, when with those they know best, the fine courtesies which they reserve for those who are strangers. Instead of the kindness of love, there is "scolding" and casual manner, indifference, and even quarreling. Love is not to be used only when we are on parade, but in the daily life with those we know best and see most often.

May we have, O God, in all of our life, that love that is patient, that suffers long and is kind. In Jesus' name, Amen.

Tuesday, October 7

READ REVELATION 3:1

A THEME for fascinating fiction is being "buried alive." One of the exciting treatments of it is in Victor Hugo's great novel, *Les Misérables*. In that book, the hero, Jean Valjean, through a series of mistakes in plan, is lowered to a grave in a coffin, and he can hear the dirt being thrown upon it. Something had to happen—and soon!

In a different way people get into a situation that can be called, in a figure of speech, "buried alive." The real life of the spirit is smothered under a pile of things. They are so covered with material concerns, you'd think a five-and-ten-cent store had caved in on them.

May we strive, O God, to keep the soul on top of material things. In Jesus' name, Amen.

Wednesday, October 8

READ II CORINTHIANS 10:12

IN THE PROTESTANT churches there are two sacraments, baptism and the Lord's supper. But there are other experiences which can become mediators of God's grace. That is, they may

CHRISTIAN HERALD

become channels through which the grace of God can be received.

One of these experiences is *failure*. There is nothing blessed in itself in failure of any sort. It is a bitter blow very often. On the other hand, failure in what we set out to do may save us from conceit and complacency; it may bring about in us a greater sympathy with other people who meet trouble.

Grant us the gift of humility, O God. May we recognize our weaknesses, and put aside any self-satisfaction with ourselves, and have sympathy for all in need. Amen.

Thursday, October 9

READ JOHN 15:11 COLOSSIANS 1:11

IN AN amusing story of Great Britain at the close of World War II, a woman said to a friend, "Won't it be sheer bliss when we can all give up radiating quiet confidence and relapse into our normal gloom?"

We smile at that. But perhaps we should do more than smile. A good question to ask ourselves, "Is our normal state more nearly gloom than it is joy?" A gloomy person is a poor recommendation for our Master.

May we so admit Thee, O God, into the inner center of our life that by Thy presence, our joy may be full. For Jesus' sake, Amen.

Friday, October 10

READ PHILIPPIANS 1:21

But warm, sweet, tender, even yet, a present help is He, and faith has still its Olivet, and love its Galilee.—JOHN G. WHITTIER

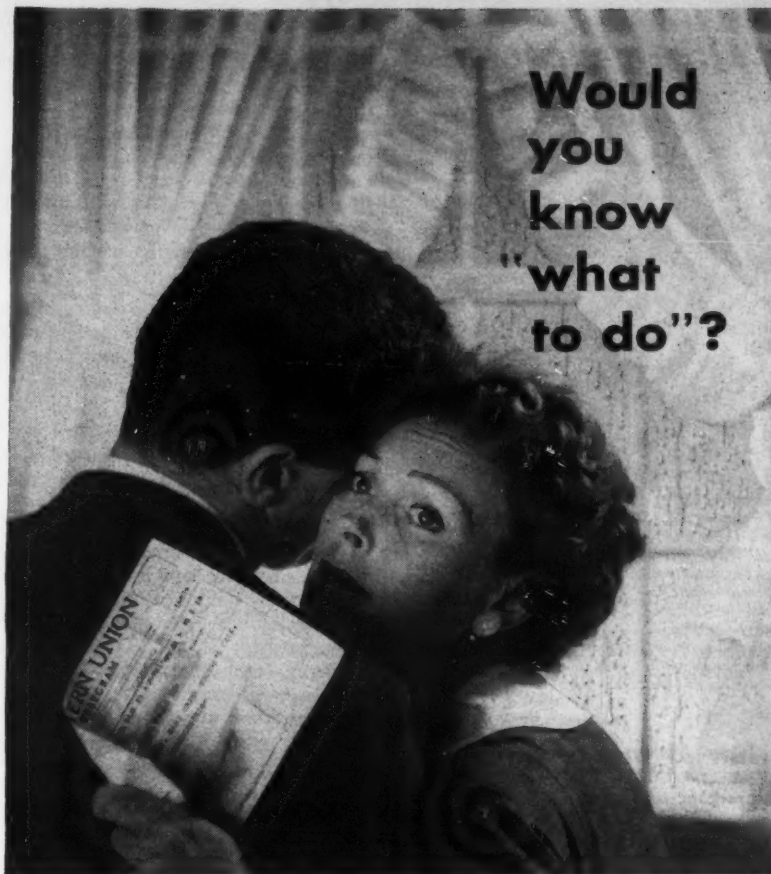
A MAN was describing a visit to an antique shop. His discussion ended with, "Flemish furniture, tapestries, old lanterns, copper and old silver, and a figure of Christ on a walnut cross." He said he was surprised to find "Christ among the antiques." That is where some people put Christ—"among the antiques." They think of Him as a figure of long ago, but not a living Lord, not a living Power in their own lives and the life of the world. Where do we put Him?

We remember that Jesus Christ is the same yesterday, today and forever. May He be our living Lord for every day. Amen.

Saturday, October 11

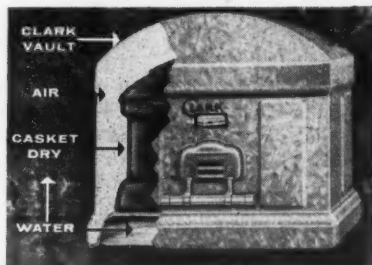
READ LUKE 6:38

A STORY from India has a question for all of us. A man at sea in a small boat, in his fear of the storm beating on him, offered to give the gods 20 yoke of oxen if he should be saved. When he reached land, with the danger over, he thought he had promised more than necessary, and reduced



When you are called on to "take charge," will you know:

- how best to care for the one most seriously bereaved?
- who is expected to greet the callers at the home?
- when the family should meet with the funeral director?
- how to select pallbearers?
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the gift to a few nuts. As he walked, he broke the nuts. They were so good he ate them and had nothing to offer in thanks but a few shells.

When we are in a difficult situation, or are moved deeply to make a dedication of ourselves, we resolve on a fine offering to God. Do we allow our dedication of ourselves and our possessions to grow smaller as time goes on?

Help us to renew our dedication to Thee, O God, that our devotion may not ebb away. In Jesus' name, Amen.

Sunday, October 12

READ PHILIPPIANS 3:13, 14

ONE OF THE GREAT pieces of classical music is Schubert's "Unfinished Symphony." It is widely and deeply loved by multitudes of people.

The name has a deep suggestiveness for personal life. Man is an "unfinished symphony." Each one of us ought to regard our character and possibilities as unfinished. With God's help we can make more of ourselves than we ever have made. St. Paul did this. He wrote, "I count not myself to have apprehended, but I press on." Again we read, "It doth not yet appear what we shall be."

Save us, O God, from ever ceasing to strive to make the most of our possibilities with Thy help. In Jesus' name, Amen.

Monday, October 13

READ ROMANS 15:13

LET US MEDITATE today for a few moments on joy as a power. Too often we think of joy only as a pleasant feeling. The poet Wordsworth wrote of "the deep power of joy." He has the true idea. Joy can be a power. A mother in doing the endless details of caring for a baby has heavy loads. But "the deep power of joy" in her love of the child gives her strength for the tasks.

In our personal life, if we have the "joy of the Lord," if we have a joyful feeling of all that God has done for us, that joy becomes a power to do the tasks which lie before us as His disciples. With no power of joy, life becomes a trudge.

O Thou who art the God of hope, fill us, we pray, with all joy in believing, that whatever our hands find to do for Thee, we may do it with all our might. Amen.

Tuesday, October 14

READ JOHN 4:35

A WOMAN going to the West Coast stopped off to spend a few days seeing the wonders of the Canadian Rockies. She took many photographs and eagerly waited to see them. But she had a

bitter blow. She had set the focus of her camera at five feet and took all the pictures with the wrong focus. The pictures were no good.

It is possible to make the same mistake in life. We can set our "focus" at a short distance. We can see only what is near, the immediate pleasure or advantage, the things of today, and leaving out the farther distances of life, the things that have eternal meaning.

Help us, O God, to keep our thought on the things which are eternal. In Christ's name, Amen.

Wednesday, October 15

READ II PETER 3:18

SOME YEARS AGO a Washington newspaper correspondent said, "Everyone who comes to Washington either grows or swells."

Quite a difference! The difference is not confined to Washington. Some people chiefly *swell*. They get all puffed up over their own importance, their own possessions, their own achievements. Other people *grow*. Their minds reach out to take in more truth. Their power for service to good causes and to the welfare of people becomes greater. The high use of life is to grow in the knowledge of our Lord, Jesus Christ.

Day by day, O God, may we become more and more useful disciples of Christ. For His sake, Amen.

Thursday, October 16

READ MATTHEW 6:31-33

A THOUGHTFUL British writer, J. B. Priestley, has recently given his opinion of what the mass of people want. He says, "They want reasonable security, food, clothes and shelter, and medical attention. Some education, not too much. Easy work, no trouble, no loneliness, no fear, and mass entertainment; a smooth road from the cradle to the grave."

Do we desire more than that? Set down in your mind how much more, and what a Christian should desire beyond these satisfactions.

Help us, O God, to ask largely. Help us to seek the joy of worship and service as the followers of Christ. In His name, Amen.

Friday, October 17

READ MATTHEW 25:37-40

IT IS OFTEN hard to judge what things we do which are most important in the long run. Hans Christian Andersen thought that his *Fairy Tales* were less important than what he called his "serious work." After publishing the *Fairy Tales*, which were by far the most important things he ever did, he wrote, "Really, I should drop these trifles and concentrate on my real

work." The "trifles" were his "real work."

So the things big in God's sight in our lives are the outgoing acts of love to others, not the things that bring reputation or money to us. Recall the things which Jesus praised, the widow's gift of two coins, and the precious perfume offered.

Help us to measure life as Christ measured the importance of things. Amen.

Saturday, October 18

READ PSALM 91:4-6

TAKE TIME, if possible today, to read all 16 verses of the 91st Psalm, about God's deliverance from danger and fear. Where there is no light of God's truth, there is a pestilence that walks in the darkness. When man's way in life is not lighted up with compulsions to obedience to God, with incentives to worship Him, he chooses his way in the dark. The "pestilence" of self-indulgence, of low aims, of grasping greed, walks in the darkness. In all these dangers we need the Word of God for a light to our path and a lamp to our feet.

May every day of our lives be visible in the light of the glory of God in the face of Jesus Christ. Amen.

Sunday, October 19

READ PSALM 121

A VARIETY of men in the early years of expansion across the American continent was that known as "mountain men." These were the pioneers who penetrated to the Rocky Mountains when the West was still unbroken. They were the few hardy folk who knew the mountains as well as the plains.

Isn't there a place for "mountain men" and "mountain women"—the people who live on the spiritual heights of life? They lift up their eyes to the hills. Their help comes from on high, from God. They live above the level of earthborn desires and conformity to the world's fashions in living.

Keep us unsatisfied, O God, with low desires and low levels of living. May our hearts and our flesh continually cry out for the Living God. In Jesus' name, Amen.

Monday, October 20

READ II TIMOTHY 4:6-8

A FEW YEARS AGO a strange craft dropped anchor in a harbor in Maine. It was a little Chinese "junk," a sailing vessel which had crossed the Pacific ocean under its own sail. The local paper said, in tribute to the skill of the skipper, that the little ship had made "the most wonderful voyage in the world." (Continued on next page)

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The pastor commented, with a twinkle in his eye, "There is a woman in this town who has made a more marvelous voyage than that. She has made a difficult trip of 80 years of glorious Christian living. She has come through storms of poverty, loss of family, sickness and disappointment. But she has kept the faith and finished the course."

Help us, O God, to achieve true success in life, to be faithful unto Thee through all the years. In Jesus' name, Amen.

Tuesday, October 21

READ I CORINTHIANS 2:15, 16

CONSIDER SOME THINGS involved in the claim in our Scripture selection for today: "We have the mind of Christ." If we are to "have this mind which was also in Christ Jesus," we must have alert, sharp eyes and ears to catch the sights and sounds of human need. A poet has expressed the feeling of how wonderful it would be to "see with the eye of a fly," and to hear "with the furred ear of a deer." That would be an amazing heightening of the senses. But it would be far more wonderful to see with the eyes of Christ, which were so sensitive to every sight of need, and to hear with His ears, who heard the cries of need. May we try to have ears and eyes like those of our Master.

Help us always, O God, to seek to have the mind in us which was also in Christ Jesus. For His sake, Amen.

Wednesday, October 22

READ ACTS 19:1-5

CONSIDER the disciples whom Paul met at Ephesus who had never heard of the Holy Ghost. They were badly behind the times! Many people today are terribly afraid of being behind the times—they rush to follow the latest fashions, to talk in the latest turns of language, to be able to impress others as being "up to date." But just as these disciples at Ephesus were so far "behind the times" that they knew nothing of the gift of the Holy Ghost, so the most deplorable case of being "behind the times" today is not to know of God's gift of the Holy Spirit, as a living presence in the world, and in the individual life. The Holy Spirit has been called, "the present tense of God." Have you known that life of God in your soul?

May we know Thy spirit, O God, not only as a power we read about in the Bible, but as a presence in our lives. Amen.

Thursday, October 23

READ PHILIPPIANS 4:11-13

SOME PEOPLE are discontented with their lot in life because they are not

as prominent as they would like to be, or as they think they ought to be. They are like people who want to play a great big horn and are condemned to perform on a penny whistle! It is far better to do the best with what opportunities we have than to waste life whining against our lot. One critic, writing of a poet, said, "His instrument is not a harp, nor a trumpet, nor an organ. It is a divine penny whistle, full of delicate sweet music." Do you play a small whistle, instead of a big bass drum? Make some music out of your opportunities.

May we, O God, with Thy help, learn to render the most service with what has been put into our hands to work with. Amen.

Friday, October 24

READ LUKE 10:30-34

IN THE BOOK, *Behind the Bamboo Curtain*, there is pictured the strange lack of concern, among many Japanese, for those who are not blood relatives. The author writes, "The Japanese are kind up to their fifth and sixth cousins, but it is a breach of etiquette to meddle in other people's affairs, so that if a car runs over someone in the street, he will have to stay there till a relative comes along." Does a person need to be a relative to get our help? Jesus' answer is found in the parable of the Good Samaritan in Luke 10, and in that of the Judgment in Matthew 25.

May we become the servants of all in the great family of God. In the spirit of Jesus, Amen.

Saturday, October 25

READ LUKE 2:42-46

T. S. ELIOT, the poet, has given to himself an exhortation which we should all take to ourselves. He speaks, "O my soul, be prepared for the coming of the stranger, be prepared for him who knows how to ask questions." In the poem, Jesus is the stranger who asks questions. He is the one who asks questions of every one of us, as He asked questions of those He met. He asked, "Whom do you say that I am?" "How much is a man better than a sheep?" "Will you also leave me?" Are we ready to answer the questions of Jesus?

May we take Thy words so seriously that we may give the right answers in our lives to the questions Jesus asks. In His name, Amen.

Sunday, October 26

READ JOHN 8:12

COMPARE THE WORDS of Jesus, "I am the light of the world," with another kind of light, now familiar to our time. A newspaper correspondent wrote of an atom bomb test in Nevada:

"There was a light out of this world, with the intensity of a hundred suns." We need a light out of this world, a world threatened with destruction. Our only hope comes from out of this world—a light not with the intensity of a hundred suns, but with the infinitely greater intensity of God. He is the light of our dark world and in His way of brotherhood is our peace.

Lighten our darkness, O God, and help us to work intensely for the things that make for peace. In the name of the Prince of Peace, Amen.

Monday, October 27

READ PHILIPPIANS 2:4, 5

THIS MEDITATION is for married couples—particularly for those under 70! Edith Wharton made a strange mistake in the first edition of her novel, *The Age of Innocence*. She meant to quote from the marriage ceremony ritual in the Book of Common Prayer. But she got mixed up. She quoted part of the burial service!

Sometimes, marriage acts as a burial service to a bride or a groom. They lay away their obligations to the world. They take as their theme song, "Let the rest of the world go by." They hide away in a snug little house. Let the home be, not a hideaway, but a blessed harbor from which lives go out to serve the world.

May we never get so wrapped up in our own happiness, O God, that we forget Thy other children, our brothers and sisters in Christ. For his sake, Amen.

Tuesday, October 28

READ PSALM 84:1-10

MAY WE REMEMBER that the amount of spiritual good we get from a sermon depends not on the preacher alone, but from the fellowship in the sanctuary and the spirit we bring to worship. A Scotchman many years ago made some comments on his worship experiences: "I heard Robert Blair. I felt in the church this Sunday as never before, the majesty of God." Again he wrote, "Today I heard Samuel Rutherford. He showed me, so I can never forget, the loveliness of Christ." Yet it was not these preachers alone who performed such works. It was the spirit of worship, of thanksgiving, of penitence the man brought with him which were a large part of the experience.

May we be in the spirit on the Lord's Day, that we may bring to Thy worship readiness of mind and expectant hearts. In Jesus' name, Amen.

Wednesday, October 29

READ ACTS 17:24-26

A POPULAR musical comedy of recent years, "South Pacific," accom-

plished a great deal in helping forward the cause of understanding between peoples and between different groups in this country. This was done by a song entitled "You've Got to be Carefully Taught." Its affirmation, that children do not have race prejudice until adults impart it to them, is supported by scientific investigations. The song declares to children that "you've got to be carefully taught to be afraid . . . of people whose skin is a different shade. . . . you've got to be taught before you're 6 or 7 or 8." May we help to see that children are "carefully taught" of the God and Father of all men and of the one family of God.

May our love, like Thine, O God, be broader than the measure of man's mind. Amen.

Thursday, October 30

READ MATTHEW 5:16

Martyrs! who left for our reaping truths you had sown in your blood.

—THOMAS MOORE

IN BRUCE MARSHALL'S novel, *Yellow Taper for Paris*, a deeply religious man says, "Our religion is so true, but the way we live it makes it seem false." That can happen. Jesus urged His disciples to live so that their religion would seem true. He commanded, "Let your light so shine, . . . that they may . . . glorify your Father." Does that happen with us? Jesus is the giver of joy. Does the absence of joy in our life ever make that seem false? Jesus is the giver of peace. Does the absence of peace and trust in our lives make that seem false?

May we so live, O God, in trust in Thee, and obedience to Thee, that people may take knowledge of us, that we have been with Jesus. In His name, Amen.

Friday, October 31

READ EPHESIANS 2:19

TONIGHT IS WHAT is called "Hallowe'en." It is the evening before All Saints Day, November 1. That is a day set by the churches for commemorating the saints. Halloween is so much observed by lighted pumpkins, by children going from house to house, by parties, that its original intention is usually forgotten. Today let us remember and give thanks "For all the saints who from their labor's rest, Who Thee, by faith, before the world confessed." Some lived long ago. Some, thank God, we have known, people who were persuasive embodiments of God's love. Others have labored and we have entered into their labors.

We give Thee thanks, O God, for the great company who have witnessed to Thee. May we follow in their train. In Jesus' name, Amen.

PRE-MILLENNIAL? POST-MILLENNIAL?

Are you puzzled? Are you bewildered? Is your face turned into paleness at the sight of a world in collapse? Jeremiah says, "Wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness?" Jer. 30:6.

Are you pre- or are you post? Do you know the difference? Are you prepared for the Atomic Bomb? Are you ready for mass destruction? Is the smash-up of civilization "just around the corner"? Is there a way out?

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● October 5

Introducing the Gospel

LUKE 1:1-4; 3:1-6; GALATIANS 4:4

The life of Jesus Christ will be the basis for our study during the next three months. Scriptural assignments are from the first three Gospels, called the synoptics. Synoptic is a Greek word. Syn means with or together. Optic means to see. Matthew, Mark and Luke wrote from a common point of view and are much more alike than John. While no one believes that they collaborated, and they have many differences, yet they saw the life of our Lord pretty much as one.

There are 350 verses common to all

three. Matthew has 350 verses not found in the other two, Mark 68 and Luke 541. The differences are much more frequent in the narrative of Jesus' life than in His sayings. When Matthew and Luke agree verbally, Mark also agrees. Luke and Mark are more alike than Luke and Matthew. Where Mark adds something not in Matthew, Luke usually adds it too. When Mark is silent, Luke often differs from Matthew.

Matthew was an eyewitness. Mark was no doubt an eyewitness too. Probably Luke was not, but made every effort to interview eyewitnesses and, with a physician's precision, to be sure of the truth. All three may have been written before the fall of Jerusalem in

70 A.D. Authorities differ as to which was written first. Some believe that Matthew wrote in 64 A.D. and Mark and Luke wrote later, in that order. Personally I incline to the view that Mark was the first written, about 67 A.D. As Luke hints in his introduction, there were other writings, now lost, perhaps entire gospels, or perhaps only certain parts. These would be helpful to the evangelists, in addition to personal interviews with eyewitnesses.

The reason for written gospels is obvious. Up to this time eyewitnesses were living who could describe events in Jesus' life and repeat His sayings. They were getting old. Some were already gone. It was important that their reports be put into permanent form. Besides, oral tradition can be unreliable. Paul had also proved the power of the written word in his letters to the churches. He may have inspired his young friend Mark to write the first Gospel. Christianity was spreading through the Roman Empire and the young churches needed a written Gospel. Above all, the Holy Spirit called and equipped the evangelists to recognize the truth and set it down, not as automatons, but as persons, agreeing on the essential and deviating harmlessly on nonessentials. The evangelists did their work so well that we have a clear picture of our Lord through

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Mr. Robert Jacobson
Sunday school Superintendent

which we can know Him as our God and Saviour.

● October 12

The Messiah—Fulfillment of Hope

LUKE 2:25-35

Messiah means anointed. In the Old Testament, Messiah is associated with the king. God's Messiah is His king who will unite the chosen people in a kingdom where justice and mercy will rule. He will judge the nations and races of the world, ruling "from sea to sea." The source of His power will come from the indwelling Spirit of God. Through Him God will reveal His will and establish His dominion over all creation.

Specifically the royal Messiah is David, or a member of his line. David was idealized by his people while he lived, as a just ruler, faithful to the covenant of God with the children of Israel. After his death each generation of Jews watched hopefully for the Messiah to appear and lead Israel to freedom and world empire.

Popular expectations of the Messiah did not read the prophecies with understanding. Ideas of the messianic character pictured pomp and glory like that of the kings of the Eastern empires. The luxurious court of Solomon

set the pattern. No wonder it was impossible for so many Jews to see anything messianic in the babe, born in a carpenter's family, with every circumstance of His birth, His life and His death on a cross, marked by utter humility. Even those closest to Him during His life were often puzzled and dismayed that He had no ambition for world power and acclaim.

Another grave error in the Messianic hope of the Jews was its extreme racism. Simeon caught a glimpse of the place of the Gentiles in the saving purpose of the Messiah. The first-century church had to adjust its traditional hope to include believing Gentiles as first class citizens in the Messianic kingdom. "God so loved the world" must continue to be the revelation of God's purpose in Jesus Christ. Nothing less will do!

● October 19

The Meaning of Jesus' Baptism

LUKE 3:15-22; HEBREWS 10:7

The most obvious meaning of Jesus' baptism is formal acceptance of His divine mission to redeem sinful man. He was about 30 years of age. He had lived a normal life in home and work, unique only in His sinlessness. For 30 years He had been preparing, consciously or unconsciously, for His min-

istry. Now His private life was over; the baptism marks His consecration to His public life. John was the ordaining minister. God set the stamp of approval in a voice from heaven and the appearance of the Spirit in the form of a dove. But is this all the meaning?

For me, this does not satisfy. It is true as far as it goes. John's baptism was the sign of forgiveness of sins and required an acknowledgement of sin and sincere repentance. What was Jesus doing among the penitents down in the waters of Jordan? Paul gives the key in II Corinthians 5:21: "For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." In the baptism of repentance did not Jesus identify Himself fully with sinners of all time, so that He might carry the weight of sin through the rest of His life and pay its price in His death? Our little human minds falter in any effort to come to a reasonable explanation. Vicarious means "the place of one assumed by another." In this sense we speak of the vicarious life, sufferings and death of Jesus.

● October 26

Victory in Temptation

MATTHEW 4:1-11; HEBREWS 2:18

Jesus knew the inevitable conse-

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quence of sin. It was revealed over and over again in the Scriptures and history of His people. The law of God was clear—sin merits death. It seems quite natural that He should withdraw from the crowds and think through the nature and purpose of His redemptive ministry.

THE traditional location of the temptations is on a rocky hill above the ruins of the ancient city of Jericho. It is still a wild, largely uninhabited wilderness. A monastery stands on the supposed site. For 40 days Jesus struggled with the question, "Is there any other way for Me than the cross? Must I really be one with sinners?" The story of the temptations could have come direct from His lips only. Dr. Moffatt calls the account, "A masterpiece of description."

Matthew and Luke give substantially the same story except in the order.

HERE'S THE "PRO" IN PROTESTANT

(Continued from page 21)

the Kingdom of God on earth through the preaching of the Gospel and teaching the precepts of righteousness unto the ends of the earth.

Protestantism PROposes (1) that Christians and Christian institutions should co-operate with each other in extending the missionary, educational and benevolent program for the setting up of Christ's Kingdom in the hearts of men. Such co-operation is based on spiritual harmony between New Testament churches and involves no compromise of individual conviction, polity of church government or Biblical interpretation; (2) that true remedy for war and aggression is the acceptance by all nations and peoples of the teachings of Christ in all the affairs of men and nations and the practical application of His law of love.

Protestant Beliefs

By Mrs. Jerre Willis
Hamilton, Ohio

AS A PROTESTANT, I believe in the layman. He may read his Bible, he may formulate his own faith, and he may find salvation.

As a Protestant, I believe in the ministry. I believe that a minister is a leader of Christians. I also believe that all ministers are human, liable to make mistakes and worthy of forgiveness.

As a Protestant, I believe in Sunday schools. I believe that regular attendance at Sunday school is a cure for many of the world's ills.

As a Protestant, I believe in freedom. I believe that I am smart enough to choose what movies I and my family will see. I believe that I am smart enough to choose the books I will read,

I am inclined to believe that the three temptations are types of the devilish temptations that continued through the 40 days and, indeed, all through His life. Following Matthew's order, the first tempted Jesus to use His supernatural powers to secure food for Himself. To have yielded would have cut Him off from all victims of hunger. He would have lost His identification with man and His right to be man's sin-bearer. The second tempted Him to use a spectacular miracle to win acceptance as Messiah. It is echoed on Calvary, "Come down from the cross and we will believe." The third was a temptation to compromise with sin. He would not take any easy way to His throne. He was committed to the cross. So in Jesus' temptations in the wilderness He was "tempted in all points as we are, yet was without sin." His victory was completed on the cross and in the resurrection, for us.

the magazines I will purchase. I also believe that others have the right to choose for themselves and I will not attempt to judge them for their choices. I believe that Protestants are capable of Christian choices.

As a Protestant, I believe in truth. I believe that as we learn more, as we become better educated, as we make scientific discoveries, our faith in the Almighty is increased. I believe that no amount of truth can hurt God. God is the ultimate truth.

Leavenlike

By Mrs. Robert E. Anderson
Erie, Pa.

BEGIN analyzing the "Pro" in Protestant and you discover that it is too vitally intricate to be chopped up into a list.

I think of Protestants as leaven. And how—in one-two-three terms—can you describe leaven? It is not obvious like a billboard nor eye-catching like a brilliantly exploding firecracker. Outwardly Protestants are like leaven. But leaven is not inert.

Protestants do not enumerate what they are for. Instead they try to learn what God wants and then try to do His will without calling to the world: "See here!" and listing their creeds.

When confronted by Roman Catholics telling me their creed, I have often wished I could turn to our minister and say, "Tell me the answers, tell me what I should say I am for, give me rebuttals to their challenges." But I know that was not what my Church was for. It was for my guidance but was not to be my tape recorder. I knew my Church expected me to think. It ex-

pected me to reason. It was for making me an individual instead of just a carbon copy. It trusted in me as a person.

How easy if I could parrot the answers my Church could readily give me. How easy to say from memory, "I am for this, this, and this." But God gave us minds and basic laws to abide by. As times and situations change He expects us to use our brains to interpret these basic laws in the situations we face. The mind is the greatest gift God gave any living being. It is what makes us human. I know God expects me to use that gift. I will make mistakes. But what a sin if I do not use it just so I will not make mistakes! And so it is that Protestants encourage individual thinking.

Brotherly love, understanding, compassion—these are what Protestants are for. They are for being unassuming so that other people can tell by their deeds and not just by their phrases what they are for. The "Pro" in Protestant is inexhaustible. It makes Protestants like leaven—quietly working the changes that God desires of each and through each.

Difference Is the Plus

By Mrs. Helen Wells
Fairmount, Ind.

WE BELIEVE that, without the help of a priest, we can go to God

in humility, repentance for sin and a desire to lead a new life, and can receive in our hearts the experience of the new birth and the witness of the Holy Spirit that we are children of God. This experience is a miracle of divine grace.

This vital belief is slipping away from us. Christian education is necessary and should be supplemental but it is never a substitute for a heart experience. We have a kind of evangelism that gets church members who walk coldly to the church altar, coldly take the vows of membership and coldly go out to live just about as they did before.

The real thing that is dying out of our churches is not merely the conversion experience. It is a life that makes a person different from worldly people. Christ said, "Ye are the light of the world." Light is conspicuous. Christians ought to be different, not in meaningless queerness of dress nor fanatical stress on non-essentials, but in the inner glow of Christian love and sacrificial living. A good church member whom I knew said once of a Salvation Army woman who had called briefly in her home, "That girl's got something I don't have." She said it correctly. The girl really did have something. She had given her life to get it.

The First Church

By Mrs. Ruth Mueller
Syracuse, N. Y.

THE PROTESTANT CHRISTIAN believes in one true Lord and one true faith. He also believes that his way of freedom is the *truest path* toward that faith in that it is at once the most direct and the most complete. Its possibilities for spiritual growth are limited only by individual potential.

As for the church as such, the Protestant Christian believes that there has been, is, and forever will be but one **FIRST** church.

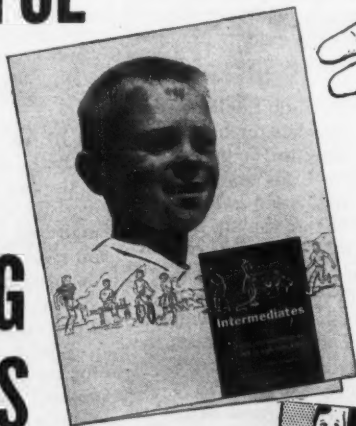
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cannot stop anywhere short of the Holy Land itself. However, although he may approach the actual places of Christ's ministry with reverence and count it an inspiration beyond measure "to walk where the Master walked," the really important Holy Land for him is that which is eternally reflected in mind and heart, its hills and shores bathed in the light of faith.

Traditionally wary of excessive place-veneration for fear it may slip down into place-worship, the Protestant cautiously recalls that Jesus did not admonish His followers to venerate the physical stepping stones of the path on which His feet trod. But He did say, "Follow Me!" And He did say, "I am the Way!"

For the devout Protestant, therefore, whether or not the self-same physical "upper room" still exists is beside the point. The question is, does the Light first set aflame there still burn with a surpassing power to transform? Does it, can it, outshine the explosive and blinding flares of hostility and fear? Does it still have the radiant power to illumine the dark places of the human mind and heart, clarifying truth itself as man can know it?

The Protestant Christian believes that *all* Christian churches existing in the world today are but branches of the one and only original Church. As a branch of this primal church he believes his church is spiritually authentic in its derivation; historically authentic in its inheritance.

What is his criterion of validity?

The criterion is in fidelity to the unadorned teaching, the guiding example, the strange but inescapable Fact of Jesus Christ.

In short, the Protestant believes that all Christian churches including his own are "true"—only to the extent that each remains true to its original trust.

He draws a distinction between the divine mission of the church—and the human trusteeship. The first, he believes, is unassailable and the gates of hell shall not prevail against it.

The second, he equally believes, must remain open to perpetual scrutiny and candor.

He remembers that the church is a meeting place of God *and* man, and though God is infallible, man is not.

Revolutionary

By Mrs. Curtis L. Koontz
Lexington, N. C.

PROTESTANTISM is in revolution. The evangelical movement is again on the march, determined to build a new fellowship with an ethic related to every aspect of life in society. Protestantism emphasizes moral righteousness. It has no double standard; clergy and laity alike are expected to practice personal purity and integrity.

Protestantism is for the open pulpit. The interchange between pulpit and pew enriches religious experience. The clergyman is another believer, the man in the pew, another minister.

Protestants believe that faith produces righteousness. Evangelical Christianity magnifies Jesus Christ as the true Head. The believer has direct access to God. Jesus Christ is held to be unique, indispensable, self-authenticating. "No man can say that Jesus is Lord but by the Holy Spirit."

The open Bible is a distinguishing mark of Protestantism. The Protestant affirms that the Word of God must be freshly heard and interpreted in every situation. The Reformers asserted that the Word of God, the Bible, must be the last court of resort in the Church. We hold that the individual believer is both expositor and learner of the message of salvation. The Holy Spirit in each heart reveals the truth that is meant for him.

The simple observance of the Lord's Supper is the practice of evangelical Christians. Holy Communion recreates the climactic meal of Jesus' life and commemorates His sacrifice for mankind. Most Protestants believe the body and blood are represented only spiritually, and some regard Communion simply as a memorial act. In remembrance of His Death and Passion we confess our sins and find it satisfying to partake of the Holy Communion and be thankful. The choral response becomes our own: "Thou, only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen."

One Allegiance

By Kathryn Rhodes
Hayward, Calif.

I BEAR WITNESS, as a "Protestant," to the fact that Jesus Christ is the Son of God, the Saviour of the world, and the only mediator between man and God. As such, He will brook no rival for the allegiance of man; no man, saint, angel, political or social system can claim to speak for Him or share in His atoning work with Him.

I bear witness to the human need for an "open" Bible, and the right of anyone, under the guidance of God's Spirit, to interpret it according to his conscience. This makes each one of us a "priest" and impresses us with the fact that it is every Christian's responsibility to know his Bible well, that he may adequately interpret it.

I bear witness to the desperate need to act in unity and love. Christ gave His followers only two commands, and this was one: "Love one another as I have loved you." It seems to be a human weakness to want to draw apart from one's fellows and be something "special." We will seize every excuse to do this. Color of skin, slight differ-

ence in emphasis on a minor doctrine, a different method of administering the sacraments, a variation of interpretation of a portion of Scripture—anything serves to draw us away from each other and consequently from our Lord. We need to seize every opportunity, rather, to draw and work together. And our primary aim should never be the glorification of any single church or denomination but the glorification of Christ and His Kingdom.

I bear witness to the need and responsibility for more personal testimony on the part of the average layman. I believe that no false sense of "personalness" of one's religion, nor the unquestioned right of every man to believe as he pleases, can restrain the true Christian from trying to share the most important thing he possesses—the saving knowledge of Jesus Christ.

These, to my mind, are the most important factors in the "pro" in "Protestant" at the present time or at any time.

The Centrality of Christ

By Donald E. Kohlstaedt
Spokane, Wash.

IS THERE a more important "pro" in the faith we Protestants hold than the centrality of Jesus Christ? At our best we affirm boldly: He is everything the New Testament and the testimony of righteous men from apostolic times say He is. He is more than any one of us can comprehend and will become more to us the more we believe in Him.

We know what we believe by an inward authentication described in various ways as the witness of the Spirit, the inner voice, a strange warming of the heart, and by finding for ourselves how God speaks to us through the Bible. In other words, Protestants are peculiarly privileged to "come and see." Without an elaborate system of mediation to God, Protestants are invited to come to God with everything that is on their hearts and to make their prayers directly to God through the mediation of Jesus Christ only.

Protestants believe in a transformed society through transformed people. The transformed life is first in order and Protestant Christianity holds and has proved time and again that Christ changes individual lives.

The "pro" in Protestantism includes every Christian's obligation to find out the basis for his faith by his own unhampered use of the Bible.

Another "pro" in Protestantism is evangelism, including the missionary obligation to proclaim the Gospel to the whole world. Even though other branches of the Church believe this also, Protestants have a peculiar freedom to accept this obligation. Members of the clergy or not, Protestant Christians who take their faith seriously be-

(Continued on page 69)



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Reviewed by GEOFFREY O'HARA

ONE of the few good religious band records is *In My Heart . . . A Melody*, with the Camp of the Woods Band and Chorus (Word Records, W3039LP). I liked this. An unusually stirring band and chorus give full sonorous musical accompaniment to Edward Lyman's dramatic tenor voice. The excellent combination performs as though they really enjoyed it, with fresh, original harmonies and style. *In My Heart There Rings a Melody; My Song; V Is for Victory; Down from His Glory; Jesus Loves Me; A Mighty Fortress; Song of the Soul Set Free; Bach Cantata No. 78; My Heavenly Father; I Walked Today Where Jesus Walked; His Eye Is on the Sparrow.*

If your preference is organ and you like beautiful hymns and sacred songs played in good taste, you will want *Beside Still Waters Vol. 2*, Lew Charles at the NBC Pipe Organ (Word Records, W3042LP). *Let the Lower Lights Be Burning; The King's Business; My Heavenly Father; It Pays to Serve Jesus; Oh, It Is Wonderful; The Stranger of Galilee; I Am Praying for You; I Know Whom I Have Believed; I Walk with the King; He Lives; and a medley of "guidance" hymns.*

Ten Protestant Holy Days from Candle Records (CA 111) is something different. Ray Middleton sings and narrates stories of 10 important occasions (Christmas, New Year's Eve and Day, Epiphany, Good Friday, Easter, Pentecost, Family Week, Reformation Sunday, Sunday and Thanksgiving Day) to Gerald Marks' music and lyrics. Music is under the direction of the distinguished Howard Barlow. This is original and unique, perhaps not all to be grasped immediately, for the lack of a central musical theme. But, like many another innovation, it may grow on you with repetition.

The Faith for Today Quartette which you may hear Sunday mornings from the West Coast has another 10" disc. *Evensong* (LP 1528) from Chapel Records. (From now on they are making only 12".) Arrangements are mostly in the classic first tenor melody, interspersed with solos here and there. The result is a perfect blend.

Softly Now the Light of Day; Just for Today; Nothing Between; I'll Walk with God; Take It to the Lord in Prayer; Like as a Father; Come Ye

Saints; Something for Thee; God Is My Shepherd; Almighty God; God of Our Fathers; Is Your All on the Altar; The Brown Sparrow; Day Is Dying in the West.

SACRED HEAD is the lovely title of the second album of Resurrection music by the Baptist Hour Choir, put out by the Southern Baptist Radio and TV Commission. This is a most out-of-the-ordinary grouping of favorite songs and hymns by the choir, interspersed with dramatic narration and piano and organ transcriptions. *There Is a Green Hill; Art Thou the Christ?; I Walked Today Where Jesus Walked; O Divine Redeemer; When I Survey; Christ the Lord Is Risen Today; Were You There?; Go to Dark Gethsemane; Look Ye Saints; Rejoice, the Lord Is King; Jesus Shall Reign.*

The Canterbury Choir is on a recent MGM record, *Faith of Our Fathers* (E3522) with very reverent singing, organ and mixed voices. This has nothing fancy, just excellent voices and good enunciation. "Onward Christian Soldiers" was the exception—it approached being jiggy. Macklin Marrow is conductor, Ernest White, organist.

Lead, Kindly Light; Rock of Ages; Abide with Me; Nearer, My God to Thee; Holy, Holy, Holy; Now the Day is Over; The Lord's Prayer; Jerusalem, O Turn Thee; God Is a Spirit; Lord, Most Holy.

Another of the well known series of Baylor University's Religious Hour Choir is *Hymns Immortal* (Word, W3043LP). The 45-voice choir gives us straight forward renditions with a few modern modulations and inventions here and there, the result a cheerful hour of song. *Crown Him with Many Crowns; Jesus Shall Reign; Jesus, Lover of My Soul; My Saviour First of All; Bless the Lord, O my Soul; Melody Divine; Let Us Break Bread Together; And Can It Be; Wonderful Peace; It Is Well with My Soul; For All My Sin.*

Sources: Word Records, 3407 Franklin Ave., Waco, Texas; Candle Records, 501 Madison Ave., New York 22, N.Y.; Chapel Records, Mountain View, Calif.; Radio and TV Commission, Southern Baptist Convention, 6248 Camp Bowie Blvd., Ft. Worth 16, Texas; MGM Records, 701 Seventh Ave., New York 36, N.Y.

THE "PRO" IN PROTESTANT

(Continued from page 67)

lieve in making Christ known. They do not have to be ordained to tell of a loving Saviour who will forgive sins; the humblest layman may lead a person to saving faith in God. Protestants believe that God is always seeking free channels for His grace to flow into the world, and believe every Christian may become such a channel as he yields his life unreservedly to God.

Finally, we expect God to act as He may please in the furtherance of His will in the world without dependence on any human organization. We believe God is more interested in persons than in institutions and that He continues to work out His purposes in the world, often in inconspicuous ways, through dedicated lives.

No Time for Ashes

By Mary B. Kenny
Muskegon Heights, Mich.

THIS is neither the time for sackcloth and ashes nor for the lazy attitude that the truth, as we know it, is mighty and must prevail whether we defend it or not. The well-being of Protestantism is as important to Protestant and non-Protestant alike, as is the well-being of democracy. The policy of totalitarianism, religious or political, may be summarized in the words of a famous cleric: "We demand liberty in the name of your principles; we withhold it in the name of ours."

One wonders whether today our Protestant churches are instructing their candidates for membership in the truth about their Protestant heritage and history. Do these young people know that, although the word "Protestant" was coined in the sixteenth century (and should always, of course, be understood in its original sense) Protestantism itself is as old as Christianity? Is it being made clear to them that, far from being a departure from orthodoxy, the Protestant Reformation was a call to the Church to return to the oldest orthodoxy of Christendom, that of the New Testament?

Protestantism, like the early Church, has not always been true to the heavenly vision. It gave a divided witness during the nineteenth century conflict over slavery and labor exploitation, though many of its members championed the oppressed at great personal sacrifice. It is divided today on the racial issue. But this does not imply any fault in the vision, nor the need to seek another one.

Those who are faithful may answer their detractors, as a man of God once said to his critics: "I am doing a great work, so that I cannot come down."

THE END



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MY SON LOST HIS MIND

(Continued from page 31)

I felt strangely helpless, fearing he might grab the steering wheel.

He clenched his fists, looked at me and then began a sort of hysterical laughter. Then a kindly look, as of other days, came over his face for a moment, and he gently put his hand on my arm. "Don't worry, Dad," he said, speaking almost as he used to do. "I won't hurt you."

But in a moment he was off again. I drove and talked fast, hitting for the main highway and then the city. I got him to talking of college days, and he quieted down.

"A nice ride, Dad," Ralph said cheerily, as I left him in the hospital lobby. "Let's take another some day."

Somehow, that little experience of sunshine and shadow, relaxation and rage, smiles and curses, typifies what loved ones must bravely face when severe mental affliction, of a type that does not yield fairly promptly to remedial treatment, strikes one of their family. There's always hope, alternating with despair.

I recall an example. My son had been under intense treatment, particularly shock therapy, and there were months we did not see him. It was a joyous reunion when Ralph, his wife and I got together for a little while.

He continued to improve, and we thought he surely was on his way to recovery. One day we went to the hospital with keen anticipation to see him. We approached the side door to the section where he was located.

As we did so, we noticed four attendants coming along the corridor, to pass by the door with its diamond-shaped, shatterproof glass aperture through which we could look. In the center of the line was a young man with dishevelled hair, his head drooping, his face dark and foreboding.

"Poor fellow," I said. Just then he was right in front of the door, only a few feet from us. He turned his face.

"O, merciful Lord," cried out Ralph's wife beside me. "It's Ralph!"

So it was. How did it happen that at the very second he was passing the door we should be there looking in? He had run away, but attendants had caught him a mile away and brought him back. A strange twist of fate.

The unexpected, the unpredictable often happens. You simply have to learn to live with it. The best description I can give is that death is shocking, while sustained mental illness is shattering—up until the time one resolutely faces it, instead of trying by one subterfuge or another to run from it.

When Ralph's mother died 14 years before, it was a shock. But death has a finality about it that one has to recog-

nize and then go on from there. Mental illness lingers, maybe for years, and it can shatter one if he does not accept its reality.

You might like to know how the breakdown came. I have long known about mental illness, my work bringing me often into contact with it in an impersonal sort of way; but I never actually *knew* it until it struck my son. There never had been a trace of insanity on either his mother's side or mine, and we had never thought of it as a possibility.

When Ralph graduated from college, World War II was on. He became a midshipman, took navigation courses at government expense, and became a Navy ensign. Later he was promoted to lieutenant, j.g. He saw service overseas, with battle action, but apparently it did not make him disturbed.

It was a gala day when he came home, in natty uniform with stripes to indicate his rank; the joy of mutual greetings was unrestrained. He was his laughing, happy self, only more mature and better poised. We talked of girls, father and son did, and he met the lovely young woman he was to marry.

I felt strange, though, when I saw him from time to time staring off into space, a somber, almost fierce look spreading over his countenance. When I spoke to him, it all disappeared.

AFTER a few weeks of resting, visiting and country driving, I asked Ralph one day about his plans. He had majored in commerce and business administration at college.

His answer jolted me. He seemed to set his jaw rigidly, with a hint of defiance in the act. He spoke in a challenging sort of way: "I'm going to call on the presidents of the largest corporations and see what they have to offer a man of my experience and ability."

"You have great promise," I said, "but civilian life is different. You are brainy and clever, energetic and resourceful and will climb rapidly. But you will have to begin at the bottom."

"You can talk, Dad," he said, "but I'm not listening."

He went from one trainee's job to another, several with top national corporations, but each time the bonds were broken by him or his employer.

Always a religious lad, Ralph said to me one day, "Dad, I want to become a minister. I feel the Lord is calling me. I want to help people."

"Thank God," I told him. "Maybe all these other experiences were preliminary to what the Lord really wants you to do."

It was both a prayer and wishful thinking on my part. He entered sem-

inary with enthusiasm, and seemed to get along fairly well. Then one day the ominous storm-cloud lifted its head.

"Dad," Ralph said, "when I graduate, I want to take on a great city church, where people will come to me for instruction and counsel, and where I can preach to crowds."

I tried to point out to him he would have to launch out in a small church, gain experience and then move on.

He failed in seminary, and the jolt of it proved the breaking point. The fester that had been developing in his mind broke out into an open sore of hostility. He became violent toward those whom he loved and who loved him the most. The persecution complex developed, and he felt those about him were obsessed with the desire to do him harm.

We had tried to get him to go for psychiatric treatment but he refused. Now he had developed into a psychotic of a dangerous type. He became a volunteer patient, but finally had to be committed. The delusions he had harbored about others wanting to harm him, doctors told us, were really notions he was nurturing of what he planned to do to us.

In passing, I might say his ailment is the most frequent of all the types of mental affliction being treated in hundreds of hospitals today. A schizophrenic possesses what is called a dual personality, often allowing rational periods, when nothing seems wrong. When the confused personality takes command, all sorts of irrational ideas come alive. Paranoid tendencies particularly are dangerous. It isn't what one may do in the harmless 95 per cent of the time, but in the potentially violent five per cent.

What happens when mental illness strikes down one of yours? One thing is sure—you enter a new world. People seem to come out of the shadows and whisper to you that they too have loved ones who have gone to such a cross. You are surprised at how many you have known for a long time who have harbored such a secret.

An elderly woman in the church where I belong told me what I hadn't even suspected: "My sister has been in the state hospital for 30 years."

A seminary professor under whom Ralph had had courses revealed to me that his son had cracked up long ago as the result of World War I. The teacher spent every cent he had for private care. Nothing helped. The son became so that he knew no one. He died in a mental hospital ward.

"I know the deep waters through which you are going," the professor said, as he laid his hand on my shoulder. "But remember, God is good and merciful, and your son will not be forgotten in the eternal pattern."

(Continued on the next page)

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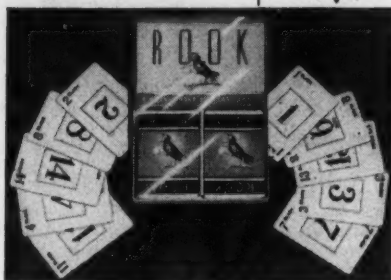
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We have not tried to keep my son's affliction under cover or to make a mystery of it. We neither broadcast nor conceal it. If people who know him or us ask about him, we tell them candidly and unemotionally. We don't want sympathy. We feel that mental illness, like the physical, is no disgrace.

WHEN this misfortune comes your way, you gain a new understanding and a new appreciation of those who give care to mental patients. Many are moved by a compassion such as a true nurse has for those in pain. Your expression of gratitude, seldom heard by mental hospital staffmembers, can be a real contribution to the efficiency and fidelity with which they minister to the patients.

The Christian attitude, I believe, is to accept mental illness, like any other affliction, as *within* the will of God, but not by it. He has permitted it, although He has not inflicted it. One learns to adjust his life to it, to live with it. Time assuages the keenness of the despair which inevitably comes when one realizes the mental illness of his loved one may be for a lifetime. We realize we must go on living. Even the golden bowl of hope, when broken, may be re-assembled to do service again.

We may well hope and pray that science, which has conquered so many formerly fatal diseases of the body, may master the diseases of the mind. Treatment of mental ailments is recognized by all to be in its early stages, and discoveries may be made that will release thousands from bondage.

We can thank God for progress already made—for the abandonment of the snake-pit treatment of the mentally ill, and the introduction of procedures which enable a great proportion of those committed to be discharged as cured or at least helped. Concerning those who, as of today, like my son, seem beyond cure, we can be thankful to science and to God for treatments which eliminate or minimize the mental torture to which patients subject themselves.

But best of all is this: the greatest comfort is in giving love and understanding to the ailing one, and the greatest surcease from poignant pain comes in prayer to a benevolent Father who understands far beyond our powers to comprehend, and Who does all things well.

You commit your loved one to His keeping, and beg Him for faith and strength to carry on. He will never fail you, as He has never failed me.

I gain serenity in knowing that in God's Providence, Ralph will somehow, somewhere work out his destiny. It is my part to go ahead day by day, with undimmed love in my heart for my afflicted lad.

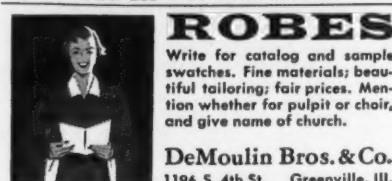
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WHEN CHILDREN COME TO YOUR HOUSE

Creation

I tiptoed through the forest glades
One brisk and autumn day;
I spied the gems and sparkling jewels
When passing by that way.

I gazed at all the lacy trees
Gowned in robes of gold,
And saw the tiny chipmunks
Marching 'round so bold.

My heart felt calm and rested
As I saw a giggling brook
And peeping 'round a slender bend,
I had to take a look.

I thought of all the many things
There were for me to see;
I know that God created them
And He created me!
—Sheila Frost (Age 13)

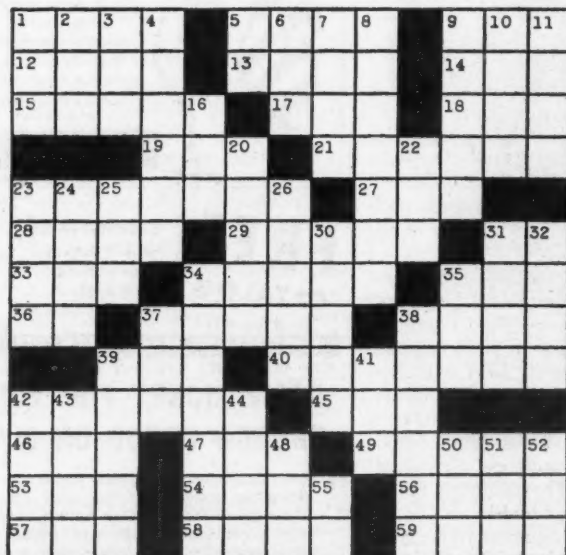
Find brightly colored autumn leaves to match these outlines. Then crayon the outlines, following real leaf colors.

The puzzle below is rather difficult for children to work alone, but will be fun for children and adults to do together. Crossword answers are on page 87.



Can you identify the tree families? Answers are given on page 87.

BIBLICAL PUZZLE



ACROSS

1. "He that hath... to hear" (Matthew 11:15)
5. Fifth book of the New Testament
9. Abraham said of Sarah, "... is my sister" (Genesis 20:2)
12. The way out
13. A weapon (Job 41:26)
14. "Take unto thee an iron..." (Ezekiel 4:3)
15. The juice makes a good thirst-quencher
17. A black sticky substance
18. Not new

DOWN

1. A snake-like fish
2. Elisha made it float after it sank. (II Kings 6:4-7)
3. Outer part of a wheel
4. What they threw at Stephen (Acts 7:59)
5. Used with dates (years) since the birth of Christ

6. The animal with nine lives
7. You wouldn't like to get caught in it (Job 18:10)
8. Paul received 39 of these (II Corinthians 11:24)
9. What thread is wound on
10. Stop!
11. "Unto the... of the world" (Romans 10:18)
16. "Thou shalt not bow down thyself to them... serve them" (Exodus 20:5)
20. This is good with eggs for breakfast
22. "Fear not, for God hath heard the voice of the..." (Genesis 21:17)
23. What antiseptics fight
24. One of the Great Lakes
25. What you take when you get sleepy
26. Narrow country roads (Luke 14:21)
30. Homes for birds (Matthew 3:20)
31. A high pole on a ship to hold the sails (Ezekiel 27:5)
32. Insects that live in colonies and work hard (Proverbs 30:25)
34. Flags (Psalm 20:5)
35. A female deer or rabbit
37. The call of the chickadee (II Corinthians 4:6)
39. 18th U.S. President
41. Moses led the Israelites through the... Sea
42. Shove (Job 30:12)
43. The continent which includes Israel
44. What a dog wags
48. Part of your foot that hurts when you "stub" it
50. "Blessed... the pure in heart" (Matthew 5:8)
51. We would rather do this than lose (Philippians 3:8)
52. "Lead us... into temptation."
55. Abbreviation for touchdown

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EIGHTY YEARS . . .

(Continued from page 53)

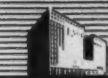
tional loyalties of the 19th Century. "Conversion" from one denomination to another was not only feasible but, in the eyes of the receiving church, essential. We have the 20th Century (and forerunner interchurch organizations such as the Christian Endeavor Movement, the YMCA and the YWCA, which paved the way) to thank for Protestant good neighborliness.

It was in 1908 that the Federal Council of the Churches of Christ in America was founded. At first affiliated with developing local councils of churches, the Federal Council became later wholly a national operation, working through a series of "commissions." In 1941 the Federal Council took into its orbit in a loose relationship the Home Missions Council, the Foreign Missions Conference, the Missionary Education Movement, the National Council of Church Women, the United Stewardship Council and the International Council of Religious Education. Each of these in its own sphere helped the member denominations to work together at the tasks which were inter-related and too big for any one denomination to handle adequately alone.

In 1950 there was a further tightening up of organization when, at Cleveland, the Federal Council and its affiliates became the National Council of Churches, today made up of 33 denominations with a total membership of 38 million. In protest against the Federal Council, the Bible Presbyterian Church and the Bible Protestant Church organized the American Council of Christian Churches in 1941. The National Association of Evangelicals, with a membership today of 2,000,000 and a "service constituency" through its commissions and affiliated agencies of more than 10,000,000, was founded in 1942. The NAE includes 41 conservative denominations and hundreds of individual churches of all major denominations.

The Christian Herald years were years not only of church co-operation, but of church mergers. The Congregational-Christian union in 1931 became a party to a merger in 1957 with the Evangelical and Reformed Church (itself a product of merger in 1934 of the Reformed Church in the United States and the Evangelical Synod of North America). The resulting body, called the United Church of Christ, may attract other denominations into its fold; the Disciples of Christ have already expressed an interest. The reunion of three branches of Methodism in 1939 produced the largest denomination in the U.S., a rank the Methodist Church still holds, though it is being overtaken by the Southern Bap-

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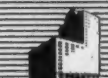
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tist Convention. Most recent merger is that of the United Presbyterian Church of North America and the Presbyterian Church, U.S.A. A Lutheran merger is well on the way to achievement.

Denominational amalgamation is a part of the Ecumenical Movement, a unique product of the Christian Herald years. The World Council of Churches (established in 1948), gives form and motivation to the close working relationship between national churches. But as yet mergers of denominations in the United States have produced only larger bodies which were still denominations. The World Council is still a council of churches. Is unity the goal of the Ecumenical Movement, with union if possible? Or is union the goal, with unity if possible? Many Christians would like to know.

Not only has concern for church teamwork mounted during these 80 years, but the Bible, principal textbook of Protestantism, has been accorded unusual attention. This is all the more significant considering the attacks made upon the Bible in the previous period when science and reason were mistakenly held to be incompatible with Bible content. So substantial was the Biblical revival, so oriented was it to the new day, that not even twentieth-century scientific progress—which dwarfed that of the last century—dented it.

In 1901, the American Standard Version of the Bible was published—a version which never got very far off the ground. Planned to correct the inadequacies of the King James, the language was flat, uninspiring. The Weymouth New Testament, published in 1902 in Britain, was well received as the first of several attempts at putting the Bible or its parts into modern speech. The Moffatt translations in 1913 and 1924 and Goodspeed in 1923-1927 also appealed to those who wanted the old wine in new wineskins. The Revised Standard Version of the New Testament was published in 1946 and the complete RSV Bible in 1952. At points its revisions were striking (as had been the less noticed changes of the ASV) and sometimes disconcerting. For example, the lyrical King James reading of 1 Samuel 27:10, "Whither have ye made a road today?" became in the RSV a more unseemly, "Against whom have you made a raid today?"

The RSV broke all Bible publishing records. Attracting controversy as well as acclaim, the RSV created a new wave of Bible reading; the dissidents it did not attract to itself it drove to the King James.

And there were other Bibles and Bible paraphrases. The Williams translation, the Lamsa Bible based upon the Aramaic, the books of J. B. Phillips,

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the Americanization of the literal Greek by Kenneth Wuest, the Roman Catholic Confraternity Edition, were some of them. This was the period, too, of the spectacularly successful Fulton Oursler "Greatest Story" books, and of thousands of volumes about the Bible, Bible doctrines, Biblical places. The best-seller lists were liberally salted with books inspired by the Bible.

This was the era also of a discovery that, for all its possible implications, Americans took with relative calm—the finding of the Dead Sea Scrolls. Located beginning in 1947 in 11 caves at Qumran, the manuscripts provided not only a complete text of Isaiah—the oldest complete manuscript of Isaiah in existence—but heretofore unknown facts about the Essenes and their communal life in a fortress village 15 miles from Jerusalem. Scare headlines did their best to play up the possibility that the teachings of Jesus were simply lifted from those of a Teacher of Righteousness of the Essenes, so similar did they at first appear to be. But the obvious fact that the teachings of Jesus had changed the world, while those of the Essenes had remained buried for 1900 years, began to reassert itself, offering its own implication. And scholars, having studied at least a part of the material, began to feel that the similarities in forms of worship and terminology were not much more than superficial. Said Dr. Carl Howie in one of the most recent of the Scroll books: "The two movements are about as different as they could have been, given the fact that both came out of a common cultural and historical background."

Nevertheless, the importance of the discovery can scarcely be overestimated. The Scrolls throw needed light upon New Testament history. They were a rich find for a century ready and waiting to know more about the Bible.

The Christian Herald years took in a changing country and a changing world. The U.S. had grown from 38 states to 49, from a population of 50 million to a population of 160 million. Those years took in 16 Presidents, wars big and little, assorted peace pacts and treaties, the League of Nations, the United Nations, depression, prosperity, the 2-cent letter stamp to the 4-cent stamp. Steadily, the world moved closer to America's doorstep. We saw the nation that had given birth to the Lutheran Reformation plunge the world into two devastating wars. We saw Christianity in Russia become so impotent that the atheism of Communism was able to supplant it as the religion of the state and of a darkening area of the world.

They were years in which nations were born and nations died. India, the

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Philippines, Israel, Libya, Ghana, Morocco, achieved independence, some of them at fearful cost, some cheaply. Peoples were stirring who had never stirred before.

In America, we were setting our own house in order. Some people said, "Because it is the Christian thing to do." Others said, "It is bad propaganda if we don't." The churches, long silent on social issues, began making public pronouncements on alcohol, on poverty and wealth, foreign relations, bingo, and eventually on race relations. The Christian Herald years did not bring freedom and social equality for all, but they did result in a surprising number of public pronouncements and a multitude of uneasy consciences. That was something new. The rest was coming, as surely as tomorrow morning's sun.

As developing nations flexed their muscles, American missionaries found their task more complicated. At the Jerusalem Conference of the International Missionary Council in 1928, it was decided that "evangelizing" missions were due to be superseded by "civilizing" missions. There was an immediate dissent from a large body of Americans. To decide the issue, a group of laymen, subsidized by John D. Rockefeller, organized for the purpose of sending commissions of experts into the major missions fields. Their assignment was to find out what phases of missionary work were, in this changing world, worth retaining. From their reports, a committee under the chairmanship of William Ernest Hocking produced the historic document, *Rethinking Missions*, which supported the liberal view and which still rankles conservatives.

Meanwhile, those denominations and bodies which evangelized with vigor and conviction, whether at home or abroad, became the fast-growing bodies. The Southern Baptist Convention, the Seventh-day Adventists and, more recently, Jehovah's Witnesses, demonstrated that while zeal may not be everything, it helps considerably. The thesis seems to have been amply proved that when missions lose a sense of mission, their motivating force tapers off.

The Christian Herald years became

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years of change also for the Sunday school. The Religious Education Association of 1903 became the International Council of Religious Education in 1922. The Uniform Lesson system was the work of the latter. Taking a cue from secular education, religious educators began training specifically for their job. Graded lesson systems were originated. For a time there was hot dispute whether lessons should be "pupil-centered," "Christ-centered," or "Bible-centered." New curricula and new publishing houses came into being to foster one or another. Supplementary educational formats were developed, including Daily Vacation Bible (or Church) School and religious summer camps.

The released and dismissed time programs in co-operation with the public schools were begun in the early 1920's. This allowed pupils to be taught religion inside or outside the school building for a period of usually an hour a week, on school time but by teachers supplied by churches in the community. In 1948, the Supreme Court ruled in its McCollum decision that school buildings could not be used in such a manner, but later validated the New York State system of dismissing time for religious classes held off public school property.

Parochial schools were growing rapidly during the 20th Century—not only Roman Catholic (which until then had been held back by a dispute among Catholics themselves as to their desirability—a dispute that was finally settled by a Papal rebuke), but Lutheran, Reformed, Seventh-day Adventist, and others. Those denominations which did not set up their own schools longed for someone to invent a method by which a form of religion could be legally, and acceptably to all faiths, injected into the public school program. It was a large order and perhaps unattainable. Meanwhile, the churches did have their one hour a week.

So the 80 years went, jam-packed by any measure, ours or yours. Man's achievements were piling up at a furious rate, spilling over to advantage the church. Some people worried about where man's spiritually untamed genius would take him, and wished there could be more spilling over from the church to the world. We were doing pretty well with the hows of life. But we had a long way to go with the whys. And that was the question only religion could answer.

But it was God's world in 1878 and it was God's world in 1958.

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THE POWER FOR WALKING

(Continued from page 8)

is suggestible to some degree. And we need to beware being thrown off balance by the fearsome suggestions of gloom and doom that have confronted us on every hand since the satellites took to outer space, just one year ago.

If we are not careful we will be like the college student Charles N. Roth tells about. When a certain Harvard psychologist was studying in Europe, some of his classmates conducted an experiment in suggestion. They selected a certain student by the name of Anton to be the subject. Each one in the group was to tell this student that he looked sick. Every time members of the group saw Anton they told him he looked bad or they inquired about his health. "You don't look so well, Anton," said one. "You must be sick, Anton," said another. And so it went day after day. Poor Anton was not allowed to get away from the idea that something was wrong with him. The fear of sickness became firmly planted in his mind. The fifth day of the experiment Anton reported to the infirmary. On the 12th day the boy was quite ill without ever knowing what was the matter with him!

So it is that our fears can poison our emotions, our nerves and our bodies. And many people are below par mentally, spiritually and physically simply because they have allowed some nameless fear or fears to haunt their days and dog their footsteps. And so often the things we fear are pure fantasy. They are spun out of nothing more real than hearsay, gossip, propaganda, or the words of some writer with a vivid imagination who is hard pressed for something startling to say. Daily, if not hourly, we are bombarded with appeals, warnings, suggestions. The threat of impending invasion by guided missiles only dramatizes the problem. We are conditioned to fear both depression and inflation; both our enemies and our allies. We are not allowed to forget the hazards of dry skin, or old age, or getting fat, or accidents, or cancer symptoms. It's a wonder more of us are not mentally ill. With so much attention being given to the abnormal we are almost afraid to be normal!

The cure for our fears is not to avoid them, nor escape from them, nor surrender to them. It is rather to trace our fears to their sources. Most of the time these sources will be imaginary rather than factual. When they are based on fact we need to use the powers that God gave us to deal realistically with the facts involved. There are few actual problems that will not yield to honest, intelligent, sincere effort in the Christian spirit. But we must first be willing to face the facts.

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This is a very real world and the laws of life operate whether we like it or not. That's the way God made it and to try to proceed on any other basis is only to fool yourself and discredit the Maker. And yet many people persist in doing this and are diseased by fear.

There are some facts we will have to accept, and like, and make the most of, and adjust ourselves to as painlessly as possible. But when our fears are based on problems that have a solution, then we can dissipate our fears by addressing ourselves with faith and good sense to the solution. There are many real causes of fear in our world and our lives. But those who walk with God need have no fear of fear itself.

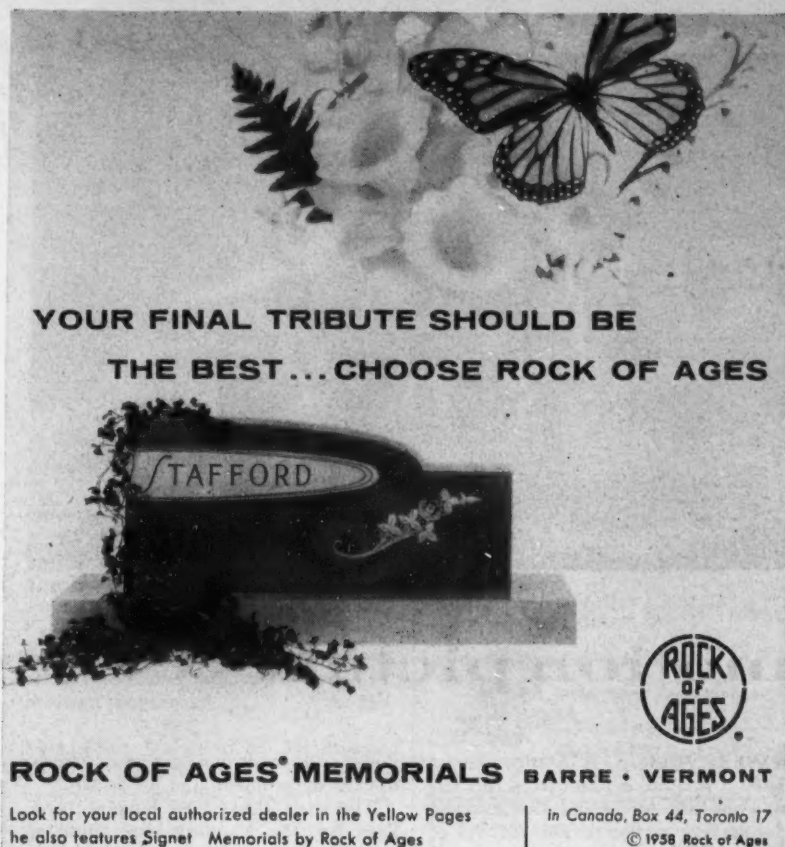
Those who wait upon the Lord find the power to walk with courage in doing their duty, even in the new space age. There are times when it is hard to walk, much less to fly or run. We seem so inadequate for the demands upon us. The way often becomes dusty, monotonous, uncertain. There are so many things to divert our attention and claim our interest. Not sure which way to go, we sometimes give up and stop trying to go anywhere.

If we are not careful, this sense of hopelessness and helplessness will weigh upon us until we are in a state of depression. We counteract it as we walk with God. We find then the strange power from above that enables us to do what is right and good in the commonplace and the routine. There is a deep satisfaction in any situation in knowing that we have done the best we could, and in knowing that God knows, too. Indeed, it is good to remind ourselves that much of the work of the world is done by obscure and ordinary people without fanfare and spotlight. The few heroes and the fewer rascals share the headlines. But a truer measure of human greatness is seen in the lives of those plain people who meet their responsibilities without complaint, who deal honestly and kindly with their fellow men, and who honor God in the work of their hands. The world is full of people like that. The world depends far more than we know upon the simple truth that God gives even to the humblest of men the power to plod the weary road without discouragement. We may not be called upon to have responsibilities for the missile program of the United States. But we can contribute to national integrity by doing our duty as Christians.

In the Rocky Mountains there is an amazing plant called saxifrage. It is bright green in color and grows on the flat surfaces of steep rocky slopes. There is no soil on these exposed rock surfaces. It is thus hard to understand how this plant can take root, hold on, grow, and withstand the winds and

(Continued on page 82)

OCTOBER 1958



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Film Ratings by the PROTESTANT MOTION PICTURE COUNCIL

Unaware of cameramen, a polar bear cub ambles out into the snowdrifts of northern Canada—scene of the new Disney nature film, *WHITE WILDERNESS*.

motion picture reviews

★**White Wilderness** (Disney. Buena Vista) It is quite evident from this latest True-Life Adventure that animals who survive in the remote reaches of the Far North must be strong and courageous. The intrepid groups of photographers who went to the northernmost areas of Canada have also shown perseverance, patience and endurance. The results are striking photography, an instructive and entertaining film.

The picture opens with the walrus, a powerful amphibian mammal, and his great enemy, the polar bear, "king of the north" in the Eskimo legends. Polar bear cubs may present the playful clowns of children's story books, but a full grown bear is a beast to be feared. The wolf, a bloodthirsty but intelligent animal, is shown to live a monogamous, well ordered family life. Caribou, reindeer, musk-ox are seen in their natural settings, in seasonal migrations north and south of the vast tundra. The wild and fearless wolverine stalks birds and rodents. A curious animal is the small and prolific lemming which commits mass suicide, to leave room for the hardest of the tribe.

Majestic scenery includes rocky crags, glaciers, menacing icebergs, swirling deep waters and very little vegetation. These have a beauty and character of their own. **F**

The Matchmaker (Para) Horace Vandergelder, rich widower and owner of a flourishing general store in Yonkers, is looking for a wife, preferably young. He is aided in his pursuit by Mrs. Dolly Levi, a widow who flatters his romantic

notions and leads him on a merry chase toward the realization of his dream.

The store clerks who have worked hard for Mr. Vandergelder, quite a taskmaster, yearn for some wild adventures in the big city of New York and impulsively embark on their own daring plans. That the paths of the men meet may have been well designed by the resourceful Mrs. Levi. There is conflict with much excitement leading to a satisfactory climax for all.

The settings of the time (1884) are beautifully reproduced. This farce turns into a comedy of manners, exquisitely appointed and delightfully acted. **A, Y**

The Defiant Ones (Kramer. UA) It takes courage and conviction to produce and present a film such as this at a time when, in some areas of our country, tensions are kept simmering because of racial differences. It is a dramatic and unusually well done treatment of a difficult subject.

Two convicts—a white man and a Negro—still chained together, escape from a Southern work gang. After them come the sheriff and his deputies, the state police, man-hunting dogs and finally a sadistic mob intent on lynching. The fugitives are unable to act separately because of the chain, yet hate each other for the color of their skins. Antagonism flares up at the least provocation and they have a tremendous fight which could have ended them both. The white man is a shiftless character, a petty thief who never was "anybody." The Negro had been a

farmer and had killed to protect his right to his land.

They find asylum in an isolated cabin with a woman who had been deserted by her husband. She decides to run away with the white man, sending the Negro to his death. Though their chain is broken, the convicts recognize that their lot is together and that they are friends and brothers. Both cannot escape since the white man is wounded, so the Negro comforts him, singing to him as to a child when the sheriff arrives. Tony Curtis and Sydney Poitier are the principals in this well directed, distinguished production. **A, MY**

The Naked and the Dead (WB) This rather free adaptation of Norman Mailer's novel is a war story (Pacific theater, World War II) with more emphasis on human relations than on battle strategy. Quite crude on occasion, it is set on elaborating at great length on Sherman's immortal pronouncement. A general and a sergeant, from differ-

AUDIENCE SUITABILITY RATINGS

A—Adults; **MY**—Mature Young People;
Y—Young People; **F**—Family

EDITOR'S NOTE: Except where so stated, these reviews are not to be construed as endorsements either of specific films or of movie-going in general. They are for the guidance of readers who attend motion pictures, not inducements to those who do not. The "suitability" classification, moreover, is no guarantee the film is flawless; it is merely a guide.

Films starred (★) are of exceptional merit.

CHRISTIAN HERALD

ent backgrounds, are consumed by a desire for power and generally hated by all. In fact, the men seem to hate one another more than the enemy. This is war in the raw; no sensibilities are spared. Sadism is rampant. A few men have consideration for their fellows. The rather prettified last line on the value of love and brotherhood is a mild sop for all the gross sensuality, brutality, drunkenness and profanity. **A**

Twilight for the Gods (Univ) A perilous journey across the Pacific. **A, MY**

Imitation General (MGM) Humorous light comedy. Well acted. **A, Y**

A Certain Smile (20 C-Fox) A sophisticated story of an amoral French girl. **A**

Smiley Gets A Gun (Canberra. Fox) Amusing and mildly touching. **F**

Wild Heritage (Univ) Tribulations and triumphs of a pioneer family. **F**

Edge of Fury (UA) Slow-moving account of a deranged man's violence. **A**

The Badlanders (MGM) Revenge, stealing and double-crossing in Arizona. (1898) **A, MY**

Tank Force (Warwick. Col) Lengthy and confused drama of the war in the Libyan Desert, in 1942. **A**

The Whole Truth (Col) British mystery melodrama of infidelity and murder. **A**

The Blob (Para) A strange device from outer space creates mass terror. **A, Y**

Once Upon a Horse (Univ) Farcical parody on westerns. **A, Y**

The Space Children (Para) Clumsily presented melodrama against death-dealing missiles. **A, Y**

Flaming Frontier (Regal. Fox) Mediocre western. **A, MY**

Desert Hell (Regal. Fox) The French Legion pursues the Tuaregs. **A**

The Revenge of Frankenstein (Hammer. Col) Gruesome horror tale. **A**

Raw Wind in Eden (Univ) Romance and tension on a Mediterranean island. Scenery best feature. **A, MY**

Forbidden Island (Col) Unpleasant melodrama starts as a ship salvage operation, develops into murder. **A**

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The Great Mr. Handel (United World Films, color, 1 hr. 50 min.) The magnificent music of George Frederick Handel played masterfully by the London Philharmonic makes this film worth its while to

music lovers. For those who like history, this brings alive a bold, colorful, yet somehow sad period—England in the 18th century. But chiefly this film shows the triumphs and despair, the courage and genius of a man who composed music which has thrilled Christendom for centuries.

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The film is too long (3 reels) but it is a great experience and makes unforgettable the gentleness and character of the great composer.

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THE POWER FOR WALKING

(Continued from page 79)

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Some modern theologians take a dim view of this matter of human courage, will power and effort, as being something less than Christian. But the fact is that God does not solve our problems for us. He does not deal in magic. He does not make the way easy and comfortable or even to our liking. He puts us in difficult spots; or sometimes we get into them ourselves. But He does not desert us. He expects us to use the full capacities with which He endowed us in doing the thing that is before us. And these capacities include the dogged courage of the human spirit and the power of the human will supported by the Divine Will to stand by our responsibilities as the children of God. It is true that there are times when we need to let go and let God take over. But it is also true that there are times when God expects us to take over.

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There is a parable here for all who have to walk. When we attack our problems with courage and determination we find that God has hidden resources in the most unlikely places which often bring unexpected rewards. To know this keeps us from fainting. It can turn our depression into hope. God does not crack the boulders for us. But he gives us the know-how if we have the imagination and spirit to look for it and to try.

When we wait upon God we come to have the power to walk today with the things that are timeless. This is important to all of us who are bounded by time. We try so hard to be timely. We govern life by stop watches. We

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put much stock in the things of the hour and the day. We are forced to live on the surface. Our mood is determined by the day's headlines. We deal so much with the superficial and the passing. If there is one thing that we walkers need to keep us from fainting it is to keep company with the eternal. Perhaps an unusual incident will help visualize this for us.

Back in 1948 James T. Mangan had an idea. He saw that nearly all the earth was taken up but that no one had taken title to space. He therefore proceeded to do just that. He wrote a charter for the Nation of Celestial Space. The charter was granted by the Cook County, Illinois, Recorder and on January 19, 1949, Mr. Mangan claimed all outer space. And now that our satellites are orbiting, he has offered his charter to the United States government!

This all sounds a bit far-fetched, of course. But perhaps it carries a suggestion for some of us who are earth-walkers. After all, there is more to our own personal universe than the dirt under our feet, the cars in which we ride, the buildings in which we live and work, the crops in the field, and the money in our bank accounts. What of the vast, unseen areas of the spirit? What of the ageless, all-supporting moral laws of the universe of persons. What of the timeless purposes of the eternal God? All this, too, is part of our heritage. We rob ourselves if we do not stake our claim upon it.

To do this adds dignity to our days. It keeps us from being overtaken by weariness in well doing. It relieves the monotony and sameness of our journey. It separates the significant from the insignificant. It gives us a sense of purpose and destiny.

Walter H. Judd, Congressman from Minnesota, and a dynamic Christian layman, gave voice to this in reply to a question as to where he got all his energy for the causes of the Kingdom. He said: "It's simple. Believe in what you're doing and do only what you believe in. If I get fooling around with things I think I ought to do, but don't really believe in, it wears me out and I get tired. But, if I believe in what I am doing and do what I believe, I have the time of my life and my energy never runs down. Finally, I have one basic rule of living: 'Do the best you can and leave the rest to God.'"

The trouble is, of course, that there are times when we don't know what to believe in. We may not even be sure of God. We are all subject to periods of doubt and confusion. A heavy fog sets in and we cannot be certain of the way. This is a common experience for people who can't run or fly and have to walk. When this mood is upon us we do well not to panic or throw over-



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board our faith. After all, we do not lose faith in the sun just because clouds keep us from seeing it. So it is that, when ultimate questions seem to have no answer, we may still have faith in the things that are good and clean and holy. When the far vision is withheld, we can at least take the next best step that is near at hand. And we can be sure that God is not far away.

Those that run and fly accomplish great things for God and man. But likewise those who learn to wait upon the Lord find the joy of the presence of God even as walkers in His way. In the discipline of His spirit we learn the power of patience, infinite patience; the power of understanding, divine understanding; the power of goodness which is godlikeness. In these complex, nervous, rushing, uncertain days, we need to learn to renew our strength by the simple secret of walking with God.

THE END

MARTA'S MIRACLE

(Continued from page 34)

The streets were silent, but she saw a woman washing her steps. She inquired where she might find the commissar.

"He never gets around before nine or ten," the woman said.

Nine or ten! But she must be back at the station by nine! As she stood there, dismayed, the woman exclaimed, "Why there he is—at this hour!"

Marta had a birth certificate with her, but the official demanded a photograph. In Marta's purse was a tiny stub from her commuter's ticket-book, with a stamp-sized likeness of her in one corner of the cover. "A hundred times," she told me, "I had started to throw it away." It satisfied the official and he made out the permit.

In an hour the train would leave and there would be no other for two weeks. No one would drive her back to the station, so she started out again on foot, running, falling, gasping for breath, running again. Still a mile distant, she heard the train whistling. A passing carter picked her up, lashed his horse and almost threw her upon the steps of the moving train. She lay there exhausted until a trainman saw her and helped her to a seat.

Over the border she was in her home country, and then her home town. At the station she was told that her husband had arrived safely, but had gone back to Russia to look for her. She hurried to her relative's home. The first one to greet her was her husband, who had not yet left on his search.

All this time her husband had been praying for her, he said. She believes that his prayers, added to hers, brought about her "miracle." Who could believe otherwise?

THE END

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THE JOURNEY

(Continued from page 30)

the too-demonstrative embraces of father and daughter.

"Ah, but here is Vladimir, too," the old man remembered, and he kissed his son-in-law on both cheeks, "who brings us," he added, "some wonderful news. Is that not so?"

"Even more than news," replied Vladimir, concealing his great pride, wishing to reserve it for the climactic moment. I shall stun you, you old fool, Vladimir promised himself.

At his side Olga tensed a little, filled with apprehension for this simple old man, her father, this obstinate old man who clung to outmoded ideas. "And if," said Vladimir, "you have friends to share it, summon them."

"My father has many friends."

Vladimir disregarded her. He told old Mischa, "Let them be here by eight o'clock, or at most not later than thirteen minutes past the hour." He took pleasure in being so explicit and at the look on the old man's face.

At a nod from Mischa, Olga called to a small boy hovering near, and dispatched him to spread the word.

By eight and even long before, they began to assemble outside old Mischa's dwelling. They came afoot and in all manner of conveyances. The women-folk embraced Olga and the men greeted Vladimir a little reservedly. He wished he knew if this were based on a proper respect for his position and authority or if it were because they were still in unhappy slavery to old Mischa's influence. Well, that would soon be changed. He said, "If all are here, I will tell you what some of you may not know even now. Man has at last conquered space. Our scientists have staggered the whole world!"

Because these were simple and ignorant people Vladimir carefully explained this thing that had come to pass. He knew, and saw with pleasure out of the corner of his eye that Olga was aware that he had made a terrific impact. All were crowding toward him in eagerness to know more, except old Mischa who was jostled and left almost forgotten on the fringes.

Suddenly Vladimir raised his voice to say triumphantly, "The time has come now not to talk but to look. In a moment or two—" And, dramatically, he looked at his watch, its luminous dial easily perceptible, ready to confirm the amazing prediction, ready to show—an odd remembrance out of his past produced for Vladimir the words—"at what time the star should appear."

He motioned old Mischa to come and stand by him, because it was Olga's father he wanted to get the full, stunning impact. (Cont'd next page)



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Suddenly, he shook the old man's arm and stretched out his own, pointing, "Look! Look! There it is."

Never was timing more perfect, more split-second, Vladimir thought.

A hush fell on them all, even on him, at this wonder in the night sky, this object which moved incredibly on its course, horizon to horizon... and was, at last, gone.

Even then it seemed minutes before the people moved.

"Ah!" breathed the crowd.

But Vladimir was still more interested in old Mischa himself, who had not spoken at all.

"Well," Vladimir challenged him, "what do you think of that? Rocketed up there by our own scientists. Circling the earth at thousands of miles an hour, and right on the dot? Come, old man, speak. Has anything ever been seen more wonderful than this?"

"It is breathtaking," Mischa acknowledged. "It is almost incredible. I offer my humble tribute to the men who did this. A most wonderful achievement. We should all be proud."

His readiness surprised and pleased Vladimir, who said with pride, "And did it not come at the exact moment?" But the old man was not listening, and Vladimir saw that the shock of observing this new body in the sky was having its effect, as he had hoped.

"A very great achievement," Mischa repeated. He put a hand, shaking a little with age and excitement, on his son-in-law's sleeve. "Tell me, my son, do you not agree that those who create marvelous things should be honored?"

"Most heartily!" said Vladimir. This was more sense than he had ever heard from old Mischa, and showed his journey had been worth while. Olga would, as he had told her, always remember it.

Then Mischa was pointing upward, and crying just as Vladimir had, but less stridently, "Look! Look there."

Startled, Vladimir could only wonder if there had been a new launching unknown to him. He looked up but saw nothing.

"Tell me," Mischa said, "what do you see?"

"Only the stars as usual," said Vladimir.

"How many?" asked the old man. Vladimir shrugged. "I couldn't even guess."

"How far?" asked Mischa.

For the first time Vladimir felt an uneasiness seeping in, as if his defenses were being subtly undermined.

"God only knows!" he cried, and caught himself in such a blasphemy against reason.

"Exactly," said Mischa. "And I think we agreed, did we not, that it is well to honor those who create great things?"

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"But," protested Vladimir, floundering a little, "how can anyone know—" He left the sentence unfinished. His face was flushed and he began puffing his cheeks in and out.

"I know," said old Mischa simply. "He is a friend of mine. He could be a friend of yours, too."

By now everyone had drawn near to hear, and Vladimir was forced against his will to believe that they were finding this stupid dialogue more important than the wonder they had just witnessed. The impertinence of it, the sheer stupidity and lack of perception wrought a frenzy in him.

He began to shout, as he shouted at his wife Olga. "Superstition! I stick to facts—facts. This satellite you have seen—there's a fact for you. It was done by men, men whose names could be furnished if required, very skilled, very learned men. I was even able to tell you beforehand the exact moment it would be visible to you. That is a fact you cannot dispute. The exact moment could be accurately predicted."

"How?" asked old Mischa.

"Why," Vladimir waved both hands, "these are laws. They are fixed."

"By whom?" asked the old man gently. "By whom, Vladimir?"

Vladimir stood there, making no answer. He could hear a murmur in the crowd, a great sighing, "Ah! Ah, yes. By whom?" Deep within him was an uneasiness.

There was a sound at his elbow as he stood there wishing angrily he had never come. It was Olga, crying softly—tears such as a woman may weep if something lost has been restored, or if—having made a journey—she has come home.

THE END

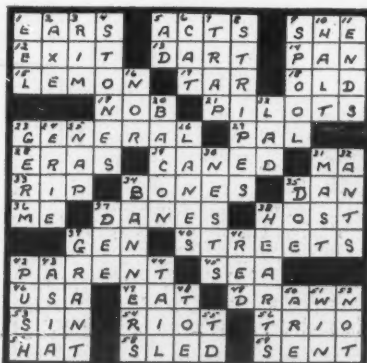
ANSWERS, TREE FAMILIES

(See page 73)

Upper left: oak
Lower left: sumac
Upper right: sassafras
Lower left: maple
Lower middle: birch

ANSWER, BIBLICAL PUZZLE

(See page 73)



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Domestic Male

They were both writing letters, but suddenly the husband stopped and looked worried.

"What's the matter, dear?" asked his wife.

"Why, er—I had it on the tip of my tongue and now it's gone."

"Never mind," she said, "just think hard, and it's bound to come back."

"Thinking won't bring this back. It was a four-cent stamp!"

Commissary Commentary

Receiving a complaint about the dubious quality of an issue of bread, the commissary officer snapped: "If Napoleon had had that bread in Russia, he would have eaten it with relish."

Whereupon a seaman replied mildly, "Yes, sir, but we haven't any relish."

Painful Extraction

Mother: "Now, Junior, be a good boy and say, 'Ah,' so the doctor can get his finger out of your mouth."

Reasonable Occlusion

Enraged because two missing teeth kept him out of the army, a young man wrote the President at the beginning of World War II: "I don't want to bite the enemy, I want to shoot him!"

Shades of Meaning

Flim: "Bill said you liked to work."

Flam: "Not at all—I said I like to do nothing better."

Team Spirit

Betty Co-Ed: "Did you get hurt when you were on the football team?"

Joe College: "No, only when the team was on me."

No Flattery!

Doc: "You have acute appendicitis."

Patient: "Listen, Doc, I came here to be examined, not admired."

Same Thing

An American boasted to a Londoner, "Why, if you were to board a train in Texas, twenty-four hours later, you would still be in Texas." The Londoner said, "We have trains like that, too."

Bargain Rates

The guest watched with amazement as the small boy amused himself by driving nails into the furniture. Recovering himself a bit, he said to his host: "Joe, isn't that an expensive pastime your son has? How can you afford it?"

"Oh, it's not bad," answered the father. "We get the nails wholesale."

Young At Heart

The policeman raised his hand and the woman motorist stopped with a jerk.

"As soon as I saw you, miss," the policeman declared, "I said to myself, 'Forty-five at least.'"

"Oh, no," remonstrated the woman, "it's this hat that makes me look so old."



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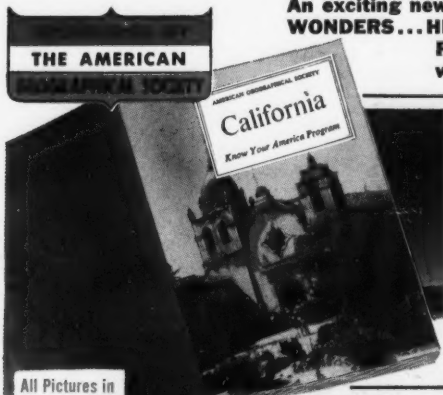
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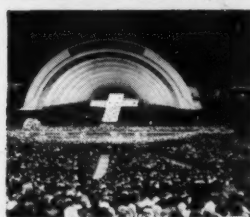
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